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A Study of the Rebellions of China.

BY REV. FRANK RAWLINSON.

N O nation can show a past free from blot. But for a nation still alive, China's past seems doubly dyed and blotted. The history of China contains many chapters of turbulent passions, hideous violence and avalanches of misery without equal. This article is concerned with those sad facts of Chinese history referred to in the words "insurrection", "rebellion," and "revolution". All three words are here taken to mean a concerted movement of those ruled against those ruling, or the things represented by those ruling. "Revolution" is opposition to, and changing of, principles. It is claimed that there has been only one great political revolution in China. This took place two thousand years ago when feudalism gave place to a centralized form of government. According to Dr. Faber that revolution is still in process. A "rebellion" is an uprising of the people against particular authorities. Meadows puts it thus: "Revolutions are against principles; rebellions are against men". "Insurrections" are simply local rebellions. Meadows has this striking statement: "Of all nations that have attained a certain degree of civilization, the Chinese are the least revolutionary and the most rebellious."

Rebellions have played a tremendous part in the affairs of China. The idea of the necessary relation of rebellion to reformation is prominent in the minds of many Chinese of to-day. Dr. Faber says: "Rebellions have occurred on a large scale over fifty times in about two thousand years, and local rebellions are almost yearly events." In these two thousand

years (about half of China's authentic history) the French revolution is thrown into the shade many times. These risings have affected possibly every part of China, though with an apparent preponderance in the border provinces. A few characteristic examples will aid us to appreciate the proportions to which some of them grew. In A. D. 9, Mang, a courtier who had poisoned his own child-emperor, dethroned his five-year old successor. In this way from the midst of peace came convulsions that lasted thirty-one years. A large number of different rebel leaders arose and many rebellions were started. Six or seven-tenths of the people were involved or destroyed. For five years the rebels known as "Redbrows" plundered and fought. In A. D. 184 the "Yellow Turbans" arose in thirty-six places. This particular rebellion lasted for eight years. It seems to have been fearfully ferocious. 300,000 of them are said to have finally surrendered. How many in all were engaged it is difficult to say. In A. D. 755 Lu Shan, a shady court favorite, started a rebellion with 150,000 men under him. Over three hundred battles were fought. This rebellion seems to have started in a period of peace and prosperity. In A. D. 874 rebels of several myriads arose. For eleven years they continued under various leaders. In 1120 Fang Lah started a rebellion that lasted for only two years. Yet it appears that when defeated he had 700,000 followers. Six prefectures and fifty-two counties were devastated by him. At the time of the fall of the Ming dynasty two rebel leaders in particular worked great havoc. Li fought for twelve years, eventually taking the capital. Chang fought for sixteen years. Both of these men had enormous following and slaughtered multitudes. Chang was especially ferocious. The Mohammedans have frequently risen. In 1855 they began a rebellion that lasted for eighteen years. In 1861 another started which lasted for twelve years. The devastation produced by these risings was terrible. In 1853 began the Taiping rebellion, which lasted for fourteen years. It devastated nine provinces and slaughtered forty million people. Apart from its border wars the body politic of China is stained deeply with its own blood shed through cuts inflicted by itself. Of the "Yellow Turbans" it is said that once the heads were cut off of several 10,000. In one battle (756 A. D.) there were cut off forty thousand heads of the followers of Lu Shan. The rebel Chang once cut the arms off 37,000 men. He was said to kill

people for his pleasure. A General's merit depended on the number of the slain. Before a rebel campaign had been long on the way the worst vices seemed to be let loose and the wildest passions to take control. This was true of even the Tai-ping rebellion.

A consideration of these national ulcers leads to three questions. What has caused them? What has swelled them to such tremendous proportions? What has been their effect? What is said below is intended as a partial answer to these three questions.

In the history of most nations rebellions are treated as anomalous or at least as extraordinary events. But in China they have been so frequent and so comprehensive as to have become almost a recognized rule of action—certainly as events that belong to politics in China. What are the causes of this persistency of rebellions in China? Man's natural tendency is towards insubordination towards God and man. His first impulse is to have his own way. It is the impulse, too, that lives the longest and is most active. The basal idea in government is to find out and put into execution the way which is best for all the people together. It is a fact, though, that most governments in the past have been conducted so as to force on the mass of the people the wishes of the few. Why have there been such frequent and awful jangles in China's efforts to govern herself? What has caused this natural tendency to insubordination to have such fearful and full play in the case of the Chinese? What are the things that have set light to this inflammable tendency? It has been said that hatred against a dynasty is not sufficient to produce a revolution. Though the people at large have an idea of the relation of the imperial government to them yet their ignorance prevents them from knowing or caring much about the actions of the Emperor ruling in their day. Indeed it seems that in the majority of rebellions the Emperor is only an incident; though of course Chinese theories say differently. The cause of these rebellions is in the people or in something that touches them directly. Many of these causes have no possible relation to the ruling power.

One thing that has done much to start rebellions has been local catastrophies. Many rebellions, when started, had no dynastic significance. It is also true, though, that whenever a considerable body of men get together and gain a little prestige,

in all probability their eyes and steps will turn towards the dragon throne. A local catastrophe or catastrophies would cause men to band together in an effort to better their condition. Their efforts, however, always entailed the use of violence. As a result of the invasion of the Huns in 11 A. D. it was said of the people of Shansi that in their misery they became robbers. Again in 1628, together with an account of a great famine in Shensi, we read that brigands rose in great numbers. The last seventy-eight years of the Ming dynasty are full of catastrophies. In these years mention is made of at least forty-six tremendous disasters. During the last twenty-one years of that dynasty reference is made twenty-two times to tremendous catastrophies. In the west there was not a place where people were not at feud or in open rebellion. That these catastrophies have some relation to rebellions is shown in the fact that Shensi and Shansi were terribly troubled with famines at this time. One great band of rebels with its leader came from each of these places. Excessive taxation is something that touches the people directly. It may originate with the dynasty. It may or may not aid in the starting of an anti-dynastic rebellion. The bulk of the calamities mentioned, however, have no relation to the ruling government. One result of these local disasters has been the production of an enormous amount of vagrancy. Often the people at large were so poor as to be unable to think of marrying. The result of this has been that under every dynasty there has been a large part of the people at some time with no home ties, no adequate support. These have become fugitives and wanderers. Naturally such people break off all moral restraint and furnish rebellious material. Such people often formed into bands of robbers. Now let one of these bands, with an able head, gain some prestige—the idea of wresting the supreme power takes form and an anti-dynastic rebellion is under way. It is possible that hardly any considerable band of this class has gone long without making anti-dynastic efforts.

These aforementioned conditions and others seem to have produced a large class of dissatisfied, vicious and outlawed men. The numerous rebellions in Formosa were due mostly to outlaws who could not stay on the mainland and who spent their time making raids and heading rebellions whenever chance favored them. While warfare and violence do not enjoy the favor of Chinese teaching they seem to be quite congenial to the Chinese mind. Dr. Faber says that the Chinese mind is eminently

warlike as shown by its worship of martial heroes. Add this tendency to the conditions spoken of above and it is easy to see how many opportunities are given for the natural spirit of insubordination to assert itself.

Official oppression has often been the cause of initiating rebellion or of turning a local movement into a rebellion. The Tai-ping rebellion seems to have been at first simply a religious movement. Apparently it was the movement of the officials against what they considered a suspicious society that led the "God worshippers" (as they were called) to oppose the authorities. From that the rebellion proper and real started. The very system of China tends to produce bad officials. This is not so much in the method of choosing them as in the way of treating them. Being badly paid, most of their action and effort is directed towards getting funds. They sometimes carry on a system of nagging oppression that is very galling to those who understand it. To one outside who did not understand what they did, it might have the appearance of fairness. The direct action of the officials, inasmuch as it renders harder the lot of the people, helps to foment discontent and riot. But it can be said that officials have been about as large a factor in promoting rebellion as in being the object of it. Their attitude is rather that of willingness to aid in rebellions or at least to go far in yielding in order to placate the people rather than by opposition to stir them up. A great many rebellions were initiated by men in office.

The more thought is given to the subject the more does it appear that the twin motives of self-interest and ambition have had more to do with these rebellions than anything else. Some eighty Emperors have been violently done to death by those in their family or connected with their court. The usurper Mang is represented as a man whose ambition in life was wielding power. The characters of those who succeeded in changing dynasties in the early part of Chinese history appear in much better light than those of the later rebel leaders. The founder of the Han dynasty appears to have been a General dispossessed by the Ts'in. The founders of the "Three Kingdoms" are styled adventurers. The T'ang dynasty fell before a common adventurer. The founder of the eastern Tsin was known as an adventurer. The founder of the Yuan dynasty was a foreigner. Most of those who have started new dynasties have been from the army or the ruling class. The "Yellow

Turbans" were of marked ferocity. The "Red-brows" pretended to be opposed to Mang, but plunder and an easy life were the chief motives that led them to become insurgents. The rebel Lu Shan was an ambitious court favorite. The "White Lily" society purported to be formed to strengthen the worship of idols. Its real object was a political one. In 1814 the "White Feather" society was almost successful. The eunuchs were very prominent in that. The rebels under Fang Lah were supposed to use no weapons but spiritual power and mystical books. They confiscated everything worth having, including young men and women. The two most noted rebels connected with the fall of the last dynasty were, one an adventurer, and the other a very tiger for cruelty. It is stated, too, that the Ming dynasty was much helped towards its fall by the eunuchs. The fact that made the present government foreign instead of Chinese under the rebel Li, who after eight years had captured Peking, was, that the imperial General Wu invited the Manchus to come and help conquer Li because one of his officers had taken Wu's favorite concubine. The leader of the rising of 1676 was a discontented General by the name of Wu San-kuei. The Tai-ping rebellion seemed to start on a high plane. There is good evidence, though, that towards the last it was marked more by plunder and rapine than by patriotism and religion. The Mohammedan rebellions were caused by the question of dominion; whether they should rule or be ruled. They were more preservative than anti-dynastic. It was this ambition and self-interest, set forth in the examples cited, that furnished the leaders without which no rebellion or other movement can go. It was self-interest that played the greater part in first banding the people together.

The second question is, What has swelled these movements to such tremendous proportions? From what have they gained their strength? The credulity of the Chinese has played a large part but not the main one. There was something connected with these movements that soon gave them a terrible momentum and swelled their numbers to almost fabulous proportions. One thing is the oft-recurring weakness of the Chinese government. The strength of the character of the men on the throne has had much more to do with these periods of turbulence than their morality. Many rebellions gained headway because there was nothing to stop them. Dr. Faber states that really capable officials have been scarce. The de-

bauchery and sensuousness in which some Emperors were engaged when their house fell, is a sign of their weakness. Dr. Legge says that it is likely that the earlier dynasties died out, like that of Chou, from sheer exhaustion, and that their last rulers were weaklings rather than tyrants. Chi Wang-ti introduced many innovations. The weakness of his successors gave an opportunity to put an end to his house. The next dynasty (that of Han) is said to have ratified and put into execution many of these innovations. So it is that the appearance on the scene of a strong man either changes the government or helps in subduing the rebels. The government stands by its own mastery. If that is lacking it is likely to fall. When the dynasty changes it simply means that in some way a strong hand has taken hold of the helm.

Another thing that operates to give momentum to a rebellion is the prevalent idea of the status of the government. Summed up it is something like this: The right to the throne is shown by the favor of heaven. The favor of heaven is shown by the good or bad condition of the empire. When heaven speaks it does so through the people and shows who is accounted worthy to take the place of the one on the throne. The character of the Emperor decides his retention or loss of heaven's favor. In a word the Emperor is made responsible for everything. Natural catastrophies, as well as political, are laid to the account of the government. Any catastrophe might be commented on in this way, "The character of the Emperor is bad, therefore the empire is suffering or will suffer." Or, "the condition of the empire is bad, therefore the Emperor is bad." In any case the reasoning is bad for Peking, no matter what the character of the Emperor may be. The disasters that lead the people to blame the dynasty also paralyze the rulers. For if heaven is against the government then it is no use doing anything. It may be that the man trying to make his way to Peking has heaven's favor. If he has then he can get the throne. In fact the favor of heaven is shown by *success*. The head of a band of rebels that has attained some prestige has gained some success. To that extent he has obtained the favor of heaven. Every head of such a band is the possible favorite of heaven who is to occupy the dragon throne. His real character is a secondary matter. The Taipings knew the value of this prestige and so avoided for a long time a conflict with the foreigner. A defeat would have dam-

aged their prestige. It is the success of a rebellion that proves it has the favor of heaven. So that it becomes a legal thing to rebel, because it is right to try for the favor of heaven—especially if you can prove that the present occupant of the throne has lost it. The continued favor of heaven depends upon one's ability to hold on to the throne after he has got it; the obtaining of that favor depends upon one's ability to hit the hardest. In the last analysis it means that the real law of China is the law of force. This just leaves a clear track for the pouring forth of the worst in men the moment that the external pressure is removed or lightened.

But possibly the greatest factor in swelling these rebellions has been fear, the fear of the violence of a moving mass. This is true of all Chinese rebellions. The weakness of the government might not be well known, the status of the government might be treated indifferently, but the desire for personal safety begins to operate as soon as a movement, anti-dynastic or not, comes into sight. It was said of a rebellion of 1120 A.D. that they forced the best people to be soldiers. The Emperor virtually owns everything in the empire. He can set aside any wish or right and take what he wants. Just as soon as a rebel leader thought he had the favor of heaven he took this same attitude. Even the Tai-pings did this. It is said of them that their chief aim was to strike terror. Their wild appearance aided them to do this. To the bulk of the people in the way of a rebel army, who did not flee, their coming meant two things—either to go with them or be crushed by them. If left alive after the army had passed they would have little prospect but starvation. At every reported advance of the Tai-pings the people fled in great numbers from the city to the country. Their coming was always preceded by the wildest stories of their prowess and success. It is evident that multitudes would be forced to become rebels in order to preserve themselves. They would side with the one that had the upper hand. In the case of Wu San-kuei his fame as a General caused people to yield to him. This fear of the Tai-pings for a long time unnerved even the imperial troops. Such a condition would continue as long as the prestige of the rebel army continued. This is particularly manifest in the case of the rebel Li who entered Peking in 1644. He had been frequently defeated while at the head of small bands. Yet he afterwards gained such power as to fear no one. Yet after being driven

from Peking he came to Wuchang in 1645 with 500,000 men. He quickly lost them through surrender, death and desertion. The gaining of prestige gave to these rebel armies momentum; the losing of it also tended to their destruction.

Again and again have these rebel armies marched over China. What impression have they made? What effect have they had? Millions of the worst and the best have been crushed under them. There are places still uncultivated and unpopulated by reason of the last great rebel devastation that swept over China. One does not have to go far from Shanghai to find evidences of the ruin wrought fifty years ago. But going beyond merely material effects it can be said that these rebellions have done nothing but what is negative, detrimental and disastrous. Meadows says: "It is precisely the right to rebel that has been a chief element of a national stability unparalleled in the world's history." Change the word "stability" to "stagnation" and this statement will be easier to assent to. "The rebellions of China have done nothing more than in a few instances substitute one man for another on the throne." And possibly in only two instances was the substitute directly from the people at large.

Rebellions and revolutions are always hard on those who enter into them, no matter what their motives. Other countries have had great revolutions, but they have marked a step forward that has been held. For instance, Montgomery's "Leading Facts of English History" is divided in this interesting way: (1). The Battles of the Tribes. (2). The King versus the Barons. (3). The Barons versus the Crown. (4). Baron against Baron. (5). Crown or Pope. (6). Divine Right of Kings and People. (7). Government by the People. In 1215 the power of the monarch was checked in a charter that was confirmed thirty-seven times in two centuries. In 1688 the rights of the people came to the front. It is interesting to note that both of these things were secured without bloodshed, though not without preparation for it if necessary. The great French revolution was based upon the "Rights of Man" and aimed to secure the right of the nation to govern itself. Italy's great revolution centred around the thought of "A free church in a free State." The American revolution was over the question as to whether a taxpayer should have a voice in the govern-

ment that he paid for. The American rebellion settled the question of a man's right to personal freedom. What have the rebellions of China done to promote liberty? Nothing! Though a rebel army may drive an Emperor from the throne, the next one has just as absolute power as the former. Have these periods of turbulence added aught to the prosperity of the country? On the contrary they have taken from it! What have they brought in the way of lasting reform? Dr. Faber says: "China has not been lacking in good beginnings." But she has stopped there. Even these beginnings do not seem to have been a result of rebellions. It is true that slavery was prohibited by the usurper Mang. But whipping, branding, capital punishment, and castration were legally limited when rebellion had nothing to do with them. Such temporary changes as seem to have come out of rebellions are like a clean coat on a dirty leper—the leprosy and the dirt are still present, though it may be hidden until the new coat wears out. Rebellions instead of improving the religious condition of China have made it worse. As a matter of fact rebellions as a whole do not seem to have much to do with religion. What religion there was in them was a side issue rather than the main question; a tool rather than a motive.

It is true that the fear of rebellion has acted as a check on some evil officials and rulers. The frequent charitable attempts to relieve the misery of the people have been more attempts to prevent rebellion than anything else. The fear of the violence of the many has acted as a check on the violence of the few. But the tendency has been more and more to uncheck the violence of the mass. Rebellions seem to have become much more common during the last two thousand years than before. The right to rebel against oppression has become the right to resist anything, whether right or wrong, if those resisting disagree with it. Within a short distance of Shanghai armed bands of robbers can openly defy the law, and a magistrate is forced to make a treaty of peace with two robber chiefs.

This habit of rebelling has resulted in the putting of muscle in the place of mind; a prominence of physical force in dealing with men, contrary to Chinese teaching. Meadows says that the rule of force is known to the Chinese to be the very lowest description of rule. Yet the effect of this doctrine

of rebellions and the use of it has been to put China virtually under the law that *might is right*. The right to rule, in the last analysis, rests upon the momentum that can be gained by a moving mass of men.

It cannot be said that China has had no patriots. But it is too sadly true that patriotism has played but little part in her rebellions. The bulk of them have been simply attempts to get power. Eminent men have repeatedly said that not one of them has been founded on principle. Personal advantage (in its worst sense) has been the chief cause of them. Most of them were failures; risings that left nothing but ruin behind them. They have been weapons that have hurt most those who have wielded them.

The Improvement of Scripture Instruction in Mission Schools: A Progress Report.

BY REV. L. B. CHAMBERLAIN, M.A., INDIA.

THE first volume of *The Progressive Bible Lessons Series* is about to be issued by the Christian Literature Society. That those interested may know what has been done, and is proposed by the Special Committee on the improvement of Scripture Instruction in Mission Schools, it seems advisable to make a statement.

The Committee early prepared and published a syllabus of Scripture instruction, but realising that, without suitable books, no advance would or could be made, it invited its convener to prepare a series of text-books on the basis of this syllabus.

Extracts from the General Introduction to the Series, and from the Introduction to the volume about to be issued, will perhaps be the most satisfactory progress report.

GENERAL INTRODUCTION.

The Progressive Bible Lesson Series is an attempt to aid the teachers by supplying the deficiency in text-books, by so presenting the Scripture stories in the outward appearance

and in the inward matter of the pupils' books, as to win the scholars, and by giving such hints and models in the teachers' books as will partially counterbalance the lack of training on the part of the teachers. This is a very large undertaking. None realize it more than those engaged in its accomplishment.

There have been two dominant aims.

The first aim has been : *A Series*, connected, progressive, pedagogical, from the Infant to the Matriculation Class.

The Committee, rather than confine itself to the production of a few volumes, has deliberately chosen to attempt a series, the volumes of which do not fully meet its ideals, but will, at least, supply something at once, and will also be a basis for future improvements.

The ideal and right Series for India, the Committee further holds, is one written for India. But to prepare a series of nine pupils' and ten teachers' books, on modern pedagogical, psychological lines would take specialists several years. Specialists and years are not available. It was, therefore, early decided not to attempt anything original, but to adapt to India material existing elsewhere. An earnest effort has been made to learn of any and all books of this kind published in England, America and Australia. From those found it is believed the best have been used as the basis of this series.

The Second aim has been that this series should neglect none of the varied needs and conditions in the complex Mission scholastic field throughout India. The almost quixotic task that has been attempted has been to prepare a series which may be profitably used

- (a) in advanced and in backward communities,
- (b) in cities and in little villages,
- (c) with Christian and with non-Christian pupils,
- (d) in Anglo-Indian and in native schools,
- (e) in normal schools for teachers, and in day-schools for pupils.

A proper estimate of the value and success of the series now presented can only be made by bearing vividly in mind these varied needs, conditions and objects, which have been in mind in the preparation of the series. This will explain the use of words and illustrations sometimes peculiarly European,

and again peculiarly Indian ; of elementary hints, and again of more abstruse pedagogical suggestions to teachers ; of the "Additional Suggestions," intended for use in more advanced communities or schools ; of some suggestions particularly for Christians, and others as definitely for non-Christians ; and of many other seeming inconsistencies. Many of these quasi-inconsistencies will disappear in the vernacular editions, as translators have been given full liberty in adapting this series to their particular field.

The general scheme embraces eleven years :—Two years for little beginners, five years for children, and four years for youths.

For the first two years books are prepared only for the teachers' use ; the children being too young to use any.

For the next five years five generously illustrated and brief books for pupils, and five explanatory and larger volumes for teachers, are supplied.

The four books for youths have less illustration and more matter than those for children, and have companion volumes for teachers, save in one class in which an original study of a Gospel is introduced for variety.

Fully half of the eleven years is to be spent on the life and teachings of Christ.

The aim has been to grade both matter and method throughout, with different subjects for successive years. But managers who prefer to have the Life or Teachings of Christ studied each year will find that volumes III.-V. and VI.-VIII. are sufficiently alike in grade to be used synchronously.

The number of lessons given is considered to be the minimum that may fairly be demanded in the course of the year. Abundant time is left for supplementary teaching—denominational or otherwise.

Memoriter portions for each class will be selected by the Committee and issued separately, and with the Pupils' Books.

With these explanations, the following table will be intelligible :—

[The table will be found on next page.]

THE PROGRESSIVE BIBLE LESSONS SERIES.

Name of Section.	Approximate Age of Pupils.	No. of Volume.	Section of Scripture from which the Lessons are taken, and Titles.			No. of Lessons.	Books for	
			Life of Christ	Old Test.	New Test.		Teachers?	Pupils?
For little beginners.	5-7	1	Stories from the Life of Christ.	Stories from Old Test.	.....	30	Yes.	No.
Do.	6-8	2	Do.	do.	Stories from N. Test.	35	do.	do.
For children	7-9	3	.....	Old Test. Heroes.	.....	40	do.	Yes.
Do.	8-10	4	The Life of Jesus.	.....	.....	40-60*	do.	do.
Do.	9-11	5	.....	.....	N. Test. Heroes.	50	do.	do.
Do.	11-13	6	History of Jesus, the Christ.	.....	.....	50-65*	do.	do.
Do.	12-14	7	.....	Old Test. History.	.....	50	do.	do.
For youths.	13-15	8	.....	.....	N. Test. History.	50	do.	do.
Do.	15-17	9	The Life of Jesus, the Christ.	.....	.....	50	do.	do.
Do.	16-18	10	A Gospel.	.....	.....	.....	No.	do.
Do.	17-19	11	The Teachings of Christ.	.....	.....	50	Yes.	do.

* Extra lessons are supplied in Vols. IV. and VI. in case Vols. III.-V. and Vols. VI.-VII. are studied synchronously.

INTRODUCTION TO BIBLE LESSONS FOR LITTLE BEGINNERS.

FIRST YEAR.

Foreword.

The child's mind is a living thing. It is not a blank slate or roll of paper on which the teacher has simply to write. It is not an empty box into which the teacher may pack away any and all kinds of knowledge. It is a living thing which grows in the universal two-fold process. All life has the two characteristics of receiving and giving. The plant, the animal, the man, the body, the mind, the soul, in growing, on the one hand, receive from without and assimilate what is adapted to them, and, on the other hand, give forth from themselves root, foliage, flower; work, exercise, thought, feelings and deeds.

So the child's mind grows by receiving and assimilating nourishment adapted to its needs and by exercising itself. A

book on teaching is to be published, by the Christian Literature Society, for Indian teachers, and will explain and illustrate these two processes and how best to promote them. All teachers are earnestly urged to obtain and study that book when issued.

The value of modern education is that it is seeking to present facts and truths to the expanding mind by methods based on the laws of the mind itself. Spiritual truths and facts must also be so presented.

The chief rule is to proceed from the known to the unknown. We must start with something the child knows, and is, therefore, interested in, and from that develop the subject we wish to teach. "You may take it as a rule of teaching," said the late Sir Joshua Fitch, Inspector of Schools in England, "that the mind always refuses to receive—certainly to retain—any isolated knowledge. Try, therefore, to establish, in every case, a logical connection between what you teach and what your pupils knew before. Make your new information a sort of expansion of some germ of thought or inquiry which lay hid in the child's mind before."

Another and hardly less vital rule is that what we teach be adapted in method as well as in matter to the child. Rousseau says, and truly: "Childhood has ways of seeing, thinking, feeling, peculiar to itself. Nothing is more absurd than to wish (or try) to substitute our ways in their place." Patterson DuBois, whose book, *The Point of Contact in Teaching*, would greatly profit every teacher, says: "The great fault in our religious teaching of the child has been that we have not sought his most penetrable point. Our approach to him has been through adult ideas and upon an adult plane. We have not sufficiently regarded the plane of the child's experience. True, we have spoken babytalk to him, but, in that baby language we have spoken truths unsuited to babies. And because he was seemingly entertained with our antics we have supposed that we have succeeded in our efforts to make an adult baby of him. Our Lord did not teach in that way. See how He made the people think by finding their point of contact with their occupations and surroundings, and proceeding from their standpoint to whatever truths He had in view for them. Like Him we must address pupils on the level of their experience with life and truth. We have made too much, for instance, of time sequence in teaching children. The young child has a very

inadequate conception of chronology. So, also, too much has been made of points of doctrine and forms of theological reasoning."

In teaching, therefore, we must begin with something the child knows and appreciates, and add to that what it does not know but still can appreciate. The "something the child knows" is the "Point of Contact" with which each lesson of this book begins.

As has been already said, a child learns not alone by receiving. It must exercise its knowledge. This it is led to do chiefly by the art of questioning. Questioning is an art. The skill and judgment with which we put questions does more than anything else to make teaching successful. It is a difficult art—one worthy of, and demanding, attention. An effort to give helpful examples is made in this book. Suggested ways of leading the child to exercise its knowledge, other than questioning, are also given, *e.g.*, page 28, Children telling a story to an absentee; page 68, Letting a truth sink into the mind. But this whole matter will be helpfully treated in the book on teaching already mentioned.

The Plan of the Book.

The material for the book has not been selected or treated historically or theologically for reasons already given. The child's interest is in the concrete. And stories about Jesus—what He said and did—have always fascinated children. Therefore we begin with

INCIDENTS IN THE LIFE OF JESUS.

Lessons I-II seek

(a) to bring before the children, Jesus as a living real personality, a loving, powerful, helpful *friend*, a friend of the needy, a friend of children; and the seed-thought is planted that as is Jesus, so is His Father—God.

None is more responsive or sympathetic than is a child. The natural outcome of these stories should be

(b) to draw out the spontaneous love and confidence of the children, and thus

(c) to beget reverence for one so kind and powerful,
obedience toward one so loving and great,
repugnance toward sin—that which grieves, and
is so unlike, Him,
aspiration for purity and heaven,
love of heaven—to be with Him in His beautiful
home, and
prayer—talking with Him and His Father.

From the thought of Jesus' return to His Father (Lesson 11) it is a natural transition to the thought of what He and His Father are doing now, and were doing before He came to earth.

Lessons 12-20 aim

(a) to reveal God's character through His works of creation and providence, and thus to enforce the fact that He, like Jesus, is loving and helpful as well as powerful;

(b) to increase personal devotion; and

(c) to stimulate love and care for God's works.

The thoughts of the children are next led from what God has done, and is doing, for them, to what they should do. No attempt should be made to teach such infants the full category of their duties towards God and man. Only a few duties, those which fit in most readily to their experience, are presented this year, leaving until the next year a fuller treatment of duties toward others, and especially toward God.

Lessons 12-22 are on obedience to parents,

Lessons 23-25 are on proper relations between children of the same family,

Lessons 26-27 are on the beauty and duty of yielding to others,

Lessons 28-29 are on love and helpfulness outside the family circle, and

Lesson 30 ends the book where it began—with Jesus.

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To accompany this book a portfolio of the suggested pictures (33 in all) is being prepared and will be supplied at about half an anna each picture, or Re. 1 for the portfolio.

The Basis of Medical Mission Work.*

MEMBERS OF THE CHINA MEDICAL MISSIONARY ASSOCIATION :

I ESTEEM it an honor that I have been asked to address you this evening. You have gathered in this great city (for it is a great city, in its population, in its commerce, and in the civilising influences that radiate from it throughout the empire) to discuss questions connected with one of the great departments of mission work. Representing as you do the high and honourable profession of medicine, and uniting with this a long and varied experience in China, your deliberations cannot but awaken interest in the minds of those who are not of your profession, and when we consider as well how adverse are the conditions under which you so often exercise your calling and the results which you have accomplished, you challenge our admiration and compel our sympathy for your work.

The life and work of a medical missionary are by no means easy. In most cases his work is done at places where he is at a distance from supplies and where he can get little or no help from other physicians, and cannot avail himself of their advice in consultation in difficult or obscure cases. The hospital and its equipment must often be of a very primitive description, and he is obliged to train by himself the helpers he employs. In places where the medical work is started for the first time there are innumerable difficulties to be overcome, arising from the ignorance and superstition of the people or from the active opposition of the evil-disposed. The hours in hospital and dispensary are long and the work exacting, and there are various things besides, which every doctor knows, which are a continual burden and vexation, such as the management of the hospital kitchen, the control of native servants and assistants, and the keeping of accounts. No one who has not watched the missionary physician at work and gained a first-hand knowledge of the conditions under which he acts can properly appreciate the diligence and self-devotion of the men and women who are engaged in this work, or the patience and courage with which they overcome the difficulties that confront them, and continually organise victory out of defeat. It is only because I

* A paper read by Bishop Graves before the China Medical Missionary Association at the devotional meeting, February 7th, 1905.

have a very definite idea of what your life and work is, gained by personal observation covering a good many years, that I venture to address you to-night on the religious side of your calling. And, having in mind the fact that you have been listening for two days to a number of papers on abstruse subjects, I have endeavored to condense what I have to say, as much as possible, and rather to suggest a few thoughts which seem to be helpful than to follow any one of them out exhaustively.

One cannot but be struck with the increase of medical mission work in China and by the fact of how large a part it plays in the general plan of missions. Starting originally at Canton, it has gradually spread over all the empire. Hospitals and dispensaries have multiplied in which large numbers of people receive treatment. Medical schools have been founded and young Chinese successfully trained in medicine and surgery, so that it is not too much to say that, apart from the immediate good that has been done, medical science has by these labors been introduced into China. At present there is beginning to be a demand for Chinese doctors with a knowledge of Western science, and the result of this will be to transform the whole practice of medicine in China and establish the physician in his rightful place.

The work, then, being so extensive and so fruitful in its results, it cannot be amiss for us to examine somewhat the basis upon which it rests, because this will help us to a clearer idea of how it should be conducted and of the relation which it bears to the other departments of mission work, and may at the same time be of some help and encouragement to the medical missionary himself.

What then is the motive and what the basis of medical mission work? It is evident that a man or woman must have some other motive to engage in this particular form of work beyond the ordinary motives which lead anyone to take up the practice of medicine.

Let us suppose that a doctor comes to China to engage in medical work for the Chinese, that he regards himself as a pioneer of science and as pledged to supplant the ignorant and superstitious notions of medicine which prevail in this country by the theory and practice of the true art of healing. Let us suppose further that he combines with this aim an intense interest in all that relates to his profession and a desire to make special investigations in the attractive field of Oriental diseases.

Such an intention is by itself admirable, and would be no unworthy aim upon which to employ time and thought ; but it is plain that the missionary physician must be actuated by other motives than these, or he would not submit for a single year to the difficulties and restrictions which he encounters every day in his work.

Or again, let us suppose that medical mission work is based upon mere philanthropy. That is a common and widespread idea. It is largely on this account that it appeals not only to the Chinese but also to men of our own race, here and at home. Many people who have no interest in missionary work for its own sake are yet ready to contribute liberally to build hospitals or support medical work. It appears to them that here is something practical, a work the results of which they can measure, and which is sufficiently justified by the visible good it accomplishes in the cure of disease and the relief of suffering. But if we look at the actual work as it is carried on, at the object which the majority of its supporters has in view, and at the lives of the men and women who are the workers in this field, we shall see clearly that philanthropy, disconnected from religion, is not a sufficient basis for medical mission work and does not give us a sufficient account of the motives which inspire those who are engaged in it.

It is only when we place medical mission work solidly and uncompromisingly on a religious ground that we get a basis broad enough to account for all the facts and to give us the requisite inspiration to carry it out successfully. Of course if the religious basis excluded science or philanthropy, we might well be accused of narrowness, but so far from excluding either it includes them both by taking them up into itself and raising them to a higher power. By the religious basis of medical mission work we mean that it is begun and carried on not only as service to man but as service to God ; that the doctor takes his skill and learning in his profession and devotes them unreservedly to this high end. Medicine, surgery, the art of healing, are the special equipment for service which he possesses and the special field marked out for him to serve in. It is his "gift" to use Bible language, and in putting this gift to use for God, he is doing as much and as real mission work as are those whose special gift is teaching or preaching. Medical mission work should, of course, go hand in hand with the other branches of mission work, and is not independent

in such a sense that it is separate or antagonistic, but it is of great importance to recognise that it has its own sphere and occupies a position in which it offers a service to God which is its peculiar contribution to the great work of bringing men back to Him. Let us dwell a little on this thought because it is a truth which is not always fully recognised. In a great deal that is said and written about medical mission work it is treated as if it were but an adjunct, although a valuable adjunct, to the real work of missions. Sometimes it is spoken of as useful for removing the prejudices of the Chinese against Christianity, and conciliating the common people by the good which is actually done to them, and the higher classes at the same time, by the evidence it furnishes that Westerners too are men who "do good works," as the Chinese say. At other times it appears to be valued for the number of conversions to Christianity which it brings about, and to be rated high or low according to the percentage of converts it can show. Hospitals and dispensaries are spoken of as if they were chiefly valuable from the fact that they are places in which the people are brought together to hear the Gospel and where Christian literature can find its way into their hands. It is true that in these ways the medical work contributes largely to the success of missions, and the great service it performs in disarming opposition and in making an entrance for Christian truth into minds which have hitherto been inveterately hardened against it must be fully and freely recognised. That Christian work for the souls of men should go on in the hospital along with the work for their bodies, is something we can never afford to forget or neglect ; but what we need to keep in mind is that these are things which result from or accompany medical mission work, and that we must not regard them as the sole objects for which that work exists. The hospital stands for a great deal more than a proof of our philanthropy ; it is more than a device by which to attract men into the Christian church. In fine, we should regard the medical work not in the light of a more or less useful means, but as having a distinct office and sphere of its own ; not as *subordinate* to the evangelistic and educational work but as *coordinate* with them.

May we not say with reverence that the life of our blessed Lord on earth furnishes us with an analogy. Along with His teaching went the work of healing,—the miracles which He worked upon the sick and lame and dumb and blind, works of

mercy for their bodies no less than for their souls. It is true that these works were signs to those who had eyes to see what they meant, but our Lord never seems to work them merely as signs or to use them as a means to attract men to his teaching. That they did serve these purposes is evident, but that was not the object for which they were performed; they were the outflowing of divine compassion for the manifold woes and weaknesses of men, works of mercy which were done freely and beneficently to relieve distress and pain. We cannot imagine our Lord calculating the effects of His works of mercy and estimating their attractive power, but we feel instinctively that His works of healing were the natural showing forth of His love to men, worked broadly and generously as God always works. It will help us to right ideas of medical mission work to look at it from this point of view, to take it as it were at its highest power, to magnify the office of the missionary physician, that we may estimate the results of His work more fairly. Seeing the real end at which medical missions ought to aim, we shall not value less the benefits which it conferred upon the other branches of mission work.

There is another thought which I would bring to your attention, that is, that medical mission work is a natural result of the value which Christianity sets upon the human body. What are the wonder and mystery of that highly complex machine which we call the body, you who have studied it so long and minutely know better than others. It is in itself worthy of study, and its care and cure may well occupy the mind and heart of the physician. And yet it is sometimes looked upon as if it were a mere machine, a collection of atoms, a correlation of forces, something wholly material, and which has an interest for us of the same class as that of any other object of scientific study. And, strange to say, a good deal of what is meant to be religious language is equally depreciatory of this body of ours; it is habitually contrasted with the immortal spirit; its feebleness and weakness are dwelt upon; it is termed a shell or temporary dwelling place of the soul, a prison, a weight which drags down the aspiring spirit. Language of this sort is not really Christian; it is but the repetition of the words of pre-Christian philosophy. Christianity has a Gospel for the body as well as for the soul. The Christian view starts with the Incarnation. It remembers that this body of ours with all its weaknesses, "the body of our humiliation" as St. Paul

calls it, was assumed by the Son of God and united evermore to His divine person, that it has a glorious future before it when it shall be risen and glorified. Man is not pure spirit or intellect, but a three-fold unity of body, mind and soul, and the body has its claims upon us no less than the other parts of our being. Looked at in this way the body gains for us a new interest, and such work as that of medical missions, which is done for the bodies of men, assumes a new aspect and a higher value in our eyes. A low view of the body, a bare material conception of the physician's life and work, is not even the view which the most truly scientific spirit commends to us. Let me quote the words of Lord Kelvin, that great master of science, which he used lately in an address to the medical students at St. George's Hospital:—

“The phenomena of life, and, sad to say, the phenomena of death, and the difference between life and death, are subjects you will face every day. You must never think of the living men, women, and children with whom you have to deal in your daily work as mere physical mechanism, as mere laboratory, chemical specimens; you must think of them as human beings. I know it will be only natural for you to do so. Every student in this hospital, every nurse, every practitioner of the highest position in surgery and medicine, has to administer spiritual consolation to his patients. Do not run away with words and think I am encroaching on theological ground. I say that when you keep up a patient's spirits you are administering spiritual consolation to him. Many a poor fellow, laid up with a broken leg in a splint, looks for a moment of the weary twenty-four hours when the doctor will give him a kindly word, although only in passing. Let your natural feelings prompt you in your dealings with your patients and you cannot go wrong, and you will be spiritual helps to your patients as well as physicians and surgeons. As men cannot live on bread alone, patients cannot get cured on drugs and splints alone. It is with human beings you have to do, and I am glad that these are the views you are holding before you, and that you are preparing to go forth into the world as benefactors of the human race.”

We may well rejoice at words so simple and true, and which hold up such a high ideal of the physician's office as these words of Lord Kelvin; and if they are true for those who are entering upon the practice of the medical profession at home, and apart from what Lord Kelvin calls “theological” considerations,

how much more deeply are they true of the work you are called to do and which you have accepted as the command of your Lord and Master. And if the kindly word to the sick brings comfort, what shall we say of the consolation which it is in your power to administer, the brightness that you can bring into the lives of those who but for you would never have known anything but darkness and pain.

It is to such thoughts as these which I have endeavored to set before you that I would ask you to turn if you would place this work, which you are doing for God, on its true basis and realise fully the greatness and dignity of the service to which He has called you. In the midst of work that is hard and wearisome, and when beset by the difficulties of your daily task or tempted to impatience by the slowness of those for whom you have given up your lives to comprehend the good that you would do them or to respond with gratitude to your kindly care, it will help you to dwell on the thought of the broad base upon which your work rests, and upon the call of God to consecrate yourselves to His service in the cause of suffering humanity in China.

"Sectarianism and Religious Persecution in China."

BY REV. J. GENÄHR, RHENISH MISSION.

PROFESSOR De Groot, of the University of Leiden, the well-known author of the great work on the "Religious System of China," has presented us with another work bearing on the same subject (but under a different aspect), which well deserves to be brought before the readers of the *RECORDER*, the more as it is dedicated "to all missionaries of every Christian creed labouring in China." So far nothing has appeared in this journal about this work, except a short notice from the pen of Pastor Kranz. So I may be pardoned for giving a full review of this excellent book, which I hope will prove interesting, though sometimes painful reading to missionary readers and all those who are interested in the welfare of China.

The work, which is written in English,* is chiefly devoted to a study of this one question: Does the Chinese government

*Sectarianism and Religious Persecution in China, a page in the *History of Religions*, by J. J. De Groot, in two volumes, with three plates. Amsterdam: Johannes Müller. 1903-1904.

recognise religious liberty? If not, why not? The author endeavours to show that the favourable opinion entertained by the world at large about the tolerance of China on the point of religion, is purely chimerical, and that this chimera has to be banished from our minds to make room for the conviction that we approach a great deal nearer the truth by admitting the Chinese State to be the most intolerant, the most persecuting of all governments; a State which, on account of certain ancient dogmatic principles in the system of political philosophy whereon it is based, could not consistently do otherwise than brandish fire and sword in the face of every religious community or sect which, since the days of Confucius, has ventured to make its appearance in China; a State, in fact, which always follows this political line of action with the most scrupulous exactitude, and must *a fortiori* be hostile to Christianity and the despised "foreign devils" who introduced it.

These are grave accusations against the ruling system of government in China, but the learned author has given so much proof of what he says, that the evidence produced by him seems to be well apt to destroy the traditional belief in China's religious liberty. By letting the Chinese sources speak for themselves, and the Imperial government describe itself from its own writings, chiefly from official historical works, laws and decrees, the author frees himself from the danger of partiality. From the official books and documents we not only become acquainted with the principles and motives which have governed the State in its persecutions; the methods of persecution, too, we learn from these sources, methods which certainly are not behind the atrocious proceedings of the Spanish inquisitors and the beastly cruelty of Roman lictors.

We must attach the more importance to the testimony of the learned author, as he himself for many years has also held the "comfortable" universal belief in China's religious liberty. But as he expressed this belief in one of his earlier writings, the honest scholar wants to openly withdraw the few lines he has written under the influence of that conviction. He has learned since to know better, and hopes, by his book, to succeed in convincing the error of all those who as yet believe in that religious liberty.

As the book is dedicated to missionaries, it deserves to be read and digested in the first rank by them. They will find a

good deal to be learned from the book and will find many suggestions for further studies in this line. But the author has also written for other people and desires his book to be read and taken to heart by his fellow-labourers in the field of sinology and by the ambassadors or Consuls of the Powers that give protection to Chinese converts.

After these introductory remarks I will now try to give an outline of this important and copious work.

The first Chapter gives us the key wherewith to decipher the enigmatical State-measures against heresy and heretics in the course of the ages by showing that from the blind adhesion of the Chinese to the Classics, the "only Bible for religion, politics, and ethics during almost twenty centuries," nothing short of a dogmatism of the worst kind could be produced, a dogmatism which must doom to death all religious doctrines, customs and ethics which are not mentioned in the Classics, or which they mention with disapproval. Yü the Great, Confucius and Mencius and some other authoritative ancient writers, whose works are not included among the Classics, like the renowned Kwan I-wu (管夷吾), all waged war against everything that was heterodox, i.e., the classical and only true religion of China. And wherein consists this? "It consists," to use the words of De Groot, "in the worship of ancestors, of certain gods of agriculture, and of a great number of other national saints, rulers, sages, and heroes of all times, apotheosized by Emperors under every dynasty, of a host of faithful servants of the State and male and female paragons of virtue and self-sacrifice; besides it includes the worship of certain gods of nature, such as heaven and earth, the sun, the moon, and the stars, wind, rain, clouds, and thunder, fire, mountains and rivers." This is a short outline of the prevailing State religion of China, practised by the Emperor and his ministers for their own good and the welfare of the people. The religion of the people, on the other hand, consists professedly only in the worship of their ancestors. Ever since the classical epoch this religion has been exercised in the domestic circle, needing no religious corporations, no initiation, no doctrines, nor anything whatsoever that might stamp it as ecclesiastical or sectarian. "All such things are therefore absolutely unclassical (pu-king) and anti-Confucian; they are incorrect (pu-ching) and heterodox (pu-twan or i-twan) and 'left Tao' (tso-tao); and in the eyes of the State they have no right to exist."

Hence it is that the State rages against them with strangulation, scourging, and banishment, thus to keep the ancient religion free from pollution and innovations of any kind.

The second Chapter furnishes an historical survey of the persecution of religions until the seventeenth century. From an imperial edict which was issued in the year 444 we learn that the persecution of heretics reaches back as far as the beginning of the Christian era. Highly interesting is what De Groot tells us in this chapter about a congress of the three religions in the sixth century. According to the Books of the Cheu (周) dynasty, the Standard History of that epoch, there happened to be such a congress or synod in the twelfth month of the second year of the period Kien-teh (573). The Emperor called together a meeting of Ministers, Shamans, and Taoist doctors, at which he himself occupied the highest seat, and critical discussions were held with respect to the rank to be assigned to each of the three religions. The first place was assigned to Confucianism, the second place to Taoism, and the last to Buddhism. (建德二年十二月集羣臣及沙門道士等帝升高坐辯釋三教先後以儒教爲先道教爲次佛教爲後.) This had quite the appearance of religious liberty. But already in the following year the sword of Damocles was hanging over the rivals of Confucius. "In the third year (of the period Kien-teh), so we read in the Books of Cheu, according to De Groot, "Buddhism and Taoism were abolished, the sacred books, together with the images, altogether destroyed, Shamans and Taoist doctors were no longer allowed to exist, and all were ordered to become laymen again. Also all heretical sacrifices were prohibited and all sacrifices not mentioned in the Canon of Religion and Rites were totally abolished". (三年斷佛道二教經像悉毀罷沙門道士並令還民并禁諸淫祀禮典所不載者盡除之). The anti-Buddhistic memorials of Fu Yi (傅奕), Yao Ching (姚崇), and Han Yü (韓愈), from the years 624, 714, and 819, of which De Groot gives a literal translation, together with the Chinese text in this chapter, deserve special mention. These memorials of celebrated scholars and statesmen are fully worthy of our notice, because they give us a clear insight into the reasons for the grudge and antipathy manifested by the Confucians to this day against Buddhism, and every Confucianist swears by them. Especially is this true with regard to the phillipic of Han Yü. "If ever the heresy-hunting party in China should choose a patron saint,"

so De Groot says, "no doubt Han Yü would be elected to this dignity with universal acclamation." Of the Emperors of the T'ang dynasty, Wu Tsung (武宗) has immortalized his name by the most rigorous measures against Buddhism. His edict of the year 845, which proved so fatal to Nestorianism in China, gave a blow to the church of Buddha, from which it was never entirely to recover. "When Wu Tsung had ascended the throne and abolished Buddhism," so runs a passage in the Historical Books of T'ang, "4,600 monasteries and 40,000 chao-t'i and lau-jok were pulled down in the empire; 265,000 monks and nuns were registered as ordinary people, together with 150,000 of their male and female slaves and several thousand myriads of k'ing of their grounds, etc." If in spite of such radical measures Buddhism could not be destroyed root and branch, De Groot finds the reasons of it partly in its influence upon the mind, even in the families of thoroughbred Confucians, partly in the fact that the Fung-shui, that widely known philosophical system, both Taoistic and Confucian, had gained a paramount influence under the T'ang dynasty, being then a pre-eminent power in social life. In an edict of 847 the Emperor Süen Tsung declared that the pulling down of monasteries "had not tended to increase the number of animated mountains and the regions of superior excellence." As for a conclusive proof of the influence of the Fung-shui system on the establishment and the preservation of Buddhist monasteries and pagodas, De Groot adduces the well known fact that even all around Peking, in the plains and on the hills, a great number are found, erected for the insurance of the improvement of the Fung-shui of the palace, and consequently of the imperial family and the whole empire. "And who are the founders? none others than the Emperors of the anti-Buddhist dynasties of the Ming and Ts'ing; and who maintain them? the sovereigns of the last-named house." This two-faced State policy grants Buddhism an appearance of liberty which the outside world generally regards as real, but which the reader of this Chapter will estimate according to its worth.

The third Chapter brings extracts from the eighth Chapter of the Ta Ts'ing lu-hi concerning the legislation on convents and religious life, and also extracts from the Ta Tshing hwui-tien, or Collective Institutes of the Great Tshing Dynasty and the Ta Tshing hwui-tien-shi li, all bearing on the legislation on Buddhism and Taoism.

In the fourth Chapter the author gives a faithful translation of the Law *par* excellence, as he calls it, against Heresy and Sects, taken from the above-mentioned "Ordinances bearing upon Subjects contained in the 'Ta Tshing hwui-tien'" (大清會典). As the Chinese government has from the very outset considered this Law to be in force against Christianity, "no missionary or preacher in China, no instructor of future missionaries at home, no leading man of missions should be ignorant of its contents and spirit; still less any ambassador or Consul of the Powers that give protection to the converts. Nevertheless the question does not seem out of place; Who knows that law? How many have even heard of its existence?"

Chapters five, six, and seven are devoted to Sectarianism, and well apt to correct the erroneous but almost universal notion that the Chinese are a people "singularly deficient in the religious faculty," as it has been stated by Fairbairn.* The sects described in these Chapters, specially the Sien-t'ien (先天) and the Lung-hwa (龍華) sect are well worthy of the attention of missionaries and students of East-Asiatic religion. They possess, according to De Groot, everything appertaining to a complete religious system, founders and prophets, a pantheon, commandments, moral philosophy, initiation and consecration, religious ritual, sacred books and writings, even theology, a Paradise and Hell—everything borrowed principally from Mahayanistic Buddhism and partially from old Chinese philosophy and cosmogony. According to the author's conviction, against which no objection can be raised, it is through these societies that religious feeling, piety, and virtue, created by the expectation of reward or punishment hereafter, flourish amongst the people. Alas! it must be added that exactly these sects had to suffer at all times most severely from the antagonism and intolerance of the Confucian state.

The eighth Chapter bears the heading, Supplementary Notices on Sectarianism and Heresy-hunting. It is full of important references and instructive considerations. Specially worthy of notice is the evidence produced in this Chapter, that the State does not persecute the sects in the first place for their rebellious attitude, as it is often assumed, but simply for corruption of the sacred, orthodox doctrine of the Confucian system. According to the Law every religious propagandist can, with the greatest facility, be proclaimed a rebel. By virtue of this

* Studies in the Philosophy of Religion and History. 1877.

Law it is always within the power of every unscrupulous enemy of a member of a sect, or a small clique of conspirators amongst the learned, to plunge a number of people with their wives and children into a sea of woe. "A district magistrate will pounce down upon the annual gathering of a temperance society, such as the well-known Tsai-li, which merely forbids opium, wine, and tobacco and turn over their anticipated feast to the voracious 'wolves and tigers' of his yamên, not because it is proved that the designs of the Tsai-li society are treasonable, but because it has been officially assumed long since that they must be so. All secret societies are treasonable, and this among the rest. This generalized suspicion settles the whole question; and whenever occasion arises, the government interposes, seizes the leaders, banishes or exterminates them, and thus for the moment allays its suspicion." With this quotation taken from Chap. XXIV of Mr. Arthur H. Smith's "Chinese Characteristics," and another similar quotation from Dr. O. Franke, of the German Consular Service, ends the Chapter and with it the first volume.

(To be concluded.)

In Memoriam.

REV. JOHN INNOCENT.

The notice of the death of the Rev. John Innocent has stirred the hearts of all his old friends and associates with a sense of deep regret and real bereavement. Mr. Innocent arrived in Tientsin in 1861, and was followed very soon by the Rev. W. N. Hall, the founder of the New Connection Methodist Mission. He left for England on his last furlough in the spring of 1897. At one time he resided for a short period in Chu-chia, Shantung, but Tientsin may be called his permanent home for thirty-six years. He died of pneumonia at the ripe age of seventy-five at Forest Hill, London, November 28th. He was conscious and happy to the end, though suffering more or less; and the last word he was heard to utter, looking upward, was "glory".

He was a man of fine public spirit, always ready to assist in promoting any progressive movement, either for the foreign settlement, for the Chinese, or to help deserving individuals. He was one of the active organizers of, and workers in, Union Church; also the Tientsin Temperance Society, of which he was president several years.

Mr. Innocent was modest and retiring in nature, tender and sympathetic with those in distress, but one who could not endure anything feigned or that had the least appearance of sham. He was not afraid of work where duty led the way, but he would never push himself to the front, nor "run when not called". His "management" was open and straight, and his "schemes" were for the

uplifting of any he could reach—for the advancement of the work to which he had devoted his life. His one object in life and in all he did was to lead men into the highest life that can be led on earth—that of consecration to Christ and service for men as he served.

As a friend he was constant, faithful and true. He had not what some would call a "warm" nature; it was far from "gushing" or "emotional" but, as one became acquainted with and knew the man, entered into his heart and life and secured his friendship and love, it was found to be a deep, fervid nature. New friends are not always easily made; his old friendships were not easily unmade.

As a worker he was essentially an evangelist of the quiet type; rather inclined to be conservative, he was always watching for the way to appear, and when the skies cleared he was ready to push forward to the "open door". He was far from being one who was to-day on the top of the mountain, to-morrow down in the valley of despair, but his even temperament, to use Abraham Lincoln's phrase, kept "pegging away". It was continuous hard work joined to faith in God and His promises which he believed would win the day. His absence from the street chapel, where the gospel message was daily dispensed to the few or the many who dropped in to hear, was the exception. His tours to the Shantung field of the mission were frequent, where he visited among the village Christians as circumstances permitted, to instruct, advise and comfort them in their difficulties and to seek and instruct inquirers in "the way". He also gave not a little time to teaching promising young men and preparing them for the ministry, especially in his later years. He was very desirous to return to the work he loved so well, and it is believed by some that in this dryer climate he might now be with us had he done so. It would be difficult to estimate the value of his wide and long experience had he been here during these late years when the mingling of old and new problems were perplexing men's minds in a chaos of confusion, out of which it seemed impossible to get any light or bring any order. But his service and advice to those who were facing new conditions in missions in the home land was of great value; he had labored long and well, and his works do follow him. "So he giveth His beloved sleep".

C. A. STANLEY.

The following resolution was sent to Mrs. J. Innocent by the Tientsin Missionary Association, February 6th, 1905:—

"DEAR MRS. INNOCENT.—The members of the Tientsin Missionary Association have heard with deep sorrow of the death of their beloved friend and fellow-worker, the Rev. John Innocent. Although some of us have sent you personal letters of sympathy we yet desire unitedly to express our profound sympathy with you in your unspeakable loss and also to tell you how greatly Mr. Innocent was esteemed by all his fellow-labourers in North China. His genial kindly spirit, his unfailing courtesy, and his large heartedness and transparency of character endeared him to all, whether natives or foreigners. As one of the missionary pioneers in North China his long and successful labours for the conversion of the Chinese people, and his deep enthusiasm in his Master's service, made his presence a source of encouragement and stimulus to all of us.

We valued, too, very highly his wise counsels and his mature judgment. Praying that the God of all consolation may comfort you in your sore bereavement." Yours, etc.

Statistics of Missions whose Head-quarters are at Hangchow
for the Year 甲辰 ending February 3rd, 1905.

MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES.		Actual Com- municants.		Baptized during the year.		Accepted applicants for baptism.		Contributed (Chinese) to	
		M.	F.	M.	F.	M.	F.	Church maintenance	Alms, Miss., etc.
CHURCH MISSION- ARY SOCIETY, (1) C. M. S.	1864, <i>Hangchow</i>	95	72	13	8	19	10	\$240.00	\$208.90
	1876, <i>River Hsiens</i>	39	37	6	8	1	2	60.00	24.35
	1877, <i>Chu-ki, West</i>	194	73	28	4	91	13	250.00	170.00
	1877, <i>Chu-ki, East</i>	103	48	8	7	21	32	160.00	16.00
	<i>Pu-kyang</i>	10	4	...	...	6	1	16.00	.....
(1) C. M. S. <i>Chi. C. M. S.</i>		10	7	1	1	5	...	26.80	4.60
Totals		692		84		201		\$1,176.65	
AMERI- CAN PRESBY- TERIAN MISSION, NORTH, (3) A. P. M., N.	1865, <i>Hangchow</i>	94	64	14	4	14		\$170.90	\$227.00
	1865, <i>Sin-z</i>	71	27	28	5	26		88.00	63.00
	<i>Hai-ning</i>	6	5	...	1	4		32.00	.....
	<i>Tong-yang</i> and <i>I-wu</i>	48	38	3		18		20.00	30.00
	<i>Pu-kyang</i>	9	2	...	1	13		.....	27.70
(3) A. P. M., N. <i>Dzen-yien</i>		3	3	1		5		.....	.....
Totals		370		57		80		\$658.60	
CHINA INLAND MISSION, (3) C. I. M.	1866, <i>Hangchow</i>	49	43	...	...	...		\$82.78	.....
	<i>Fu-yang</i>	23	20	...	...	...		33.90	\$70.00
	<i>Sin-dzen</i>	34	15	...	...	...		14.50	.....
	<i>Chu-ki</i>	20	10	...	...	...		43.00	84.45
	<i>Pu-kyang</i>	5	5	...	...	...		8.94	.....
(3) C. I. M. <i>An-kyih</i>		29	7	...	...	...		17.00	400.00
Totals		260		30		258		\$754.57	
AMERI- CAN PRESBY- TERIAN MISSION, SOUTH, (4) A. P. M., S.	1868, <i>Hangchow</i>	23	45	2	13	6	5	\$78.40	\$23.88
	<i>Tien-sue- gyao</i>	21	23	2	...	17	7	67.15	35.75
	<i>Tai-bin-gyao</i>	7	9	1	...	5		19.00	.....
	<i>Tsa-kyu-gyao</i>	147	70	36	10	35		231.00	.....
	<i>Teh-ts'in</i>	9	...	8	...	...	...	11.00	.....
(4) A. P. M., S. <i>Yien</i>		Totals		354		72		75	
Totals								\$466.18	
Presented.									
Annual Totals	Feb. 4, 1905	1,676		243		614		\$3,056.00	
"	Feb. 16, 1904	1,479		229		377		3,048.58	
"	Jan. 29, 1903	1,346		201		362		1,972.66	
"	Feb. 8, 1902	1,259		111		356		1,684.36	
"	Jan. 31, 1900	1,113		173		251		1,357.36	
"	Feb. 10, 1899	990		115		322		1,493.30	
"	Jan. 22, 1898	1,009		126		285		1,332.22	
"	Feb. 2, 1897	971		155		192		1,038.44	
"	Feb. 3, 1896	876		131		189		750.01	
"	Feb. 6, 1894	685		79		117		707.14	
"	Feb. 17, 1893	662		165		115		718.24	
"	Jan. 30, 1892	575		98		93		624.00	
"	Feb. 9, 1891	486		82		137		550.90	
"	Jan. 21, 1890	443		53		100		314.67	
"	Jan. 31, 1889	430		32		75		496.13	
"	Feb. 11, 1888	442		30		69		411.80	
"	Jan. 28, 1884	350		36		41		320.00	

MY DEAR SIR: Another year has been granted me, and I have been permitted once more to present our annual statistics at a full meeting of the four churches in the Sin-ih Dang, on the first day of Kuang Hsü 31. The snow made a large attendance of *women* impossible; but the benches on their side of the church so left vacant were filled, and more than filled, with men. Twenty-six members of the missionary body, including one visitor from K'ahsing, were present; and I think we all felt that a spirit of prayer had been granted to us. The returns show no ebb in the tide, rather a slight rise. An aggregate of nearly two hundred additional communicants was registered; and a few more dollars; although under that head there were but \$400 or \$500 instead of \$1,100 entered for church building purposes.

(1). C. M. S.—Two native churches, the offspring of this Mission, raised upward of \$400 each for all purposes; including in each case more than the amount of their pastors' annual salaries. This ought to be easy in this city, where several of our people have good incomes. It is more creditable in Chu-ki, where a majority of the Christians depend upon husbandry or handicraft. The saddest feature in this year's report is the situation of Chu-ki East where, to my deep regret, a pastor of six or seven years' standing has resigned, and the church has felt it necessary to accept his resignation, although it has not yet been able to decide on his successor. The tendency to assume the office, declined by our Lord, of "a judge or divider" between disputants, and to accept a reward for such service, which is, I fear, epidemic just now, is the cause of our grief. We *must* check the disease, but it is not easy. The pastor who is leaving had gifts not easily replaced. For the first time in Chu-ki his returns show more female converts than male; the usual predominance of men being one of the least promising features of our statistics. The Chinese C. M. S. has done steady, if modest, work; more than doubling its communicants and their contributions. D. V. the two missionaries will be ordained presbyters in March.

(2). A. P. M., N.—The pecuniary contributions in this church are barely half the amount given last year, when several hundred dollars were given to build the spacious church in this city. All the other figures show an advance. I regret it that the reports furnished do not indicate the sex of catechumens, which is a valuable index of real progress, or the reverse.

(3). C. I. M.—Last year's report of this Mission was avowedly incomplete. This year's returns are again wanting in detail; no information being given of the locality either of the baptisms, or of the portentous number of "applicants for baptism." The whole of this Mission depends on the energy and ability of Pastor Zeu (al. Ren), assisted by, certainly, not more than two or three assistants

in any sense trained for their work ; and it is distributed over some ten *hsien* or counties. When mixed motives notoriously bring so many to us as "enquirers," it is hard not to wish that the good man would concentrate his energy on a more restricted field.

(4). A. P. M., S.—Here is a uniform and satisfactory advance; especially encouraging in the country districts of Tê-ts'in Hsien; although there too we regret to record a large preponderance of male converts. The last paragraph of my letter last February seems to me still to hold good; and I ask the prayers of the church for a real awakening of the great *city* populations, for a wider influence of the Gospel among *women*, and that the present grievous paucity of pastoral labourers may be remedied by God's help. Our country pastors, with from eight to twelve chapelries to serve, cannot be expected "to make full proof of their ministry."

Yours very faithfully,

G. E. MOULE.

Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

Reform in Etiquette Called For.*

BY REV. W. A. P. MARTIN, D.D., LL.D.

THE weary weight of Chinese ceremony is not felt only by missionaries, who never succeed in mastering its details; it is felt by native Christians to be a burden from which, along with their old doctrine of salvation by the Law, they would gladly be emancipated. They speak of it almost in Scripture terms as a load which "neither we nor our fathers were able to bear."

Just as in the early church the abrogation of the Law was made an occasion for plunging into the immoral excesses of antinomianism, so our Chinese converts are grievously tempted to throw off the restraints of an antiquated ceremonial and to become brusque and rude in their carriage.

The remedy for this danger (for it is a danger) is obviously the preparation of a new code of manners which shall harmonize

* This paper was written for the Triennial Meeting of the Educational Association of China.

the exactitude of the old Confucian dispensation with the freedom of a new era, in which the spirit is more important than the letter.

The demand for something of the sort is accentuated by the fact that native Christians have before their eyes living examples of two codes, which appear to be as far apart as the east is from the west. If they had to choose between them, they might, like some of those young students who have gone abroad for education, cut their cues and don a short jacket by way of declaring independence from the old régime.

But the times are not ripe for anything so radical. The wiser natives feel that they cannot altogether break with the past without nullifying their influence with their people. They need guidance and seek for it.

Mrs. Nevius, whose eye takes in both hemispheres, and whose courage shrinks from no difficulty, has taken the initiative in a movement of this kind. She has sent me a joint letter of native preachers and students asking for advice on this very matter. She had seen in *The Outlook* a proposal for the establishment of a Society for the Cultivation of Christian Courtesy, and she was so struck with its fitness for China that she mentioned the scheme to a company of native Christians, and this letter was the response. I subjoin it to this paper to show how the question appears to the native mind.

Not merely did Mrs. Nevius request my views ; she intimated an earnest wish that Protestant missionaries would take common action to encourage and guide our native brethren. Could there be a better subject for the discussions of a summer's day at Kuling or Mohkanshan ?

Let no one deem it unimportant, because it relates to the exterior or superficial aspect of the new order of things. Judged by the old standard to which the masses still adhere no question could be more serious. Did not Confucius himself make etiquette, or rather manners, the soul and centre of his scheme of education ?

興于詩. 立於禮. 成於樂 (Begin with poetry, give your chief attention to manners and finish off with music) : such is his brief summary of a curriculum very similar to that of some of our young ladies' colleges.

A literal rendering of the second clause would be, "Stand on ceremony," but it would distort the meaning of the sage. When we say we *do not* stand on ceremony (or etiquette) there is no ambiguity in the expression : we mean that we are not punctilious,

and the sage did not teach an opposite doctrine. His so-called followers have, losing the spirit of his teaching, "come to *stand on ceremony*" in the worst sense. This is why a revision of the whole subject is so imperatively called for; and because it was and is a main link in the old course of study; and I trust you will not think it unworthy of a place among the topics discussed by your Educational Association.

Allow me in closing to propose a motto, or title, for the new system of rules: 禮之用和爲貴.

These are the words of one prominent in the Confucian school (有子), and he adds, "You must have a spirit of harmony in social intercourse; yet it is impossible to dispense with rules." Not merely does this speech show how he understood the words of his Master; as it is an accepted maxim, it may help us to find a common ground on which all parties may *stand* with a sense of untrammelled freedom.

Wuchang, Jan. 13th, 1905.

P. S. Since writing the above it has occurred to me that each mission might make a beginning in the direction indicated, without waiting for a general agreement. Each might, with great advantage, organize a voluntary Association for the Cultivation of Christian Courtesy. For such there is no better name than that coined for themselves by the little society at Chefoo, viz., 禮讓會.

W. A. P. M.

JOINT LETTER TO MRS. NEVIUS.

敬請

倪老師母大人福安啟者 弟子等 昨見禮

讓會約字深覺此會要緊誠爲信

主者亦不可不講之端故大衆樂爲

上册入會但約字內只列大綱未分

細目 弟子等 無所遵循若照中國常禮

仍然各行其是斷不能歸於劃一如

此則不成教會之規懇祈

老師母作爲會主釐訂條章以後可以

永守不易望賜允准 弟子等 必爲 師

母祈禱 天父保佑身體強健力成

此舉也求 聖靈多賜 師母聰明

例定合宜使大衆樂於遵行將見吾

教中師師濟濟文質咸宜外人不得

目我爲野人矣不勝切盼之至

弟子等全衆位先生教友公具

Romanized Mandarin.

I. LITERATURE NOW READY:—

1. "The Standard System of Mandarin Romanization, Vol. I." An Introduction to the System, Sound Tables, and a Syllabary of 6,000 characters. Price 40 cents per copy. Presbyterian Mission Press.
2. "The Standard System of Mandarin Romanization, Vol. II." A Radical Index to the Syllabary in Vol. I, with the Romanized spelling placed opposite each character. Price 30 cents per copy. Presbyterian Mission Press. Vols. I and II bound together, 70 cents per copy.
3. "Primer." A course of progressive lessons by which Chinese may learn to read and write in the Standard System. Price 10 cents per copy. Presbyterian Mission Press.
4. "Gospel according to St. Matthew." Price 10 cents per copy, post-paid. British and Foreign, or American Bible Society.
5. "Gospel according to St. Mark." Price 10 cents per copy, post-paid. British and Foreign, or American Bible Society. (The other Gospels will follow as soon as they can be prepared.)
6. *Pu Tung Wen Bao*. A monthly paper of eight pages, published in Romanized. First number, January, 1905. Price, single copies, 30 cents per annum; in clubs of ten or more, at 20 cents per copy per year, post-paid. Presbyterian Mission Press.

II. HOW TO USE THE SYSTEM:—

1. Get the literature and begin with the Primer.
2. Teach by syllables, not by letters. Do not teach the English alphabetical value of the letters, but the Chinese sounds of the initials and finals as indicated by the Chinese characters given in the Primer as sound equivalents; also, teach those sound values as they are *heard in your own locality*.
3. Teach the finals first; there are only forty of them. Then take up the initials one by one and teach your students how to combine them with the finals into words.

III. NOTE:—

Sometimes two words having the same sound in your locality will have two spellings. This is because those words are

pronounced differently elsewhere. For example, 希 and 西 are both *hsi* in Peking, but in Nanking the latter is *si*. The Standard System retains the two spellings, thus providing a spelling for the two distinct sounds as heard in Nanking. This is not only no hindrance to the use of the system in Peking, but, on the contrary, is a decided gain. The teacher can explain that the two syllables *si* and *hsi*, which are pronounced alike in this locality, have different meanings. And that the possibility of confusing those homophonous *hsi*'s is thus reduced by one-half. Another example: 官 and 光 are both pronounced *gwan* in Nanking, but in Peking the latter is *gwang*. Here again the Standard System retains both spellings as not only spelling the Pekinese sounds more accurately, but also enriching the Nankinese by distinguishing between two words having the same sounds and different meanings.

Triennial Meeting of the Educational Association of China.

The Fifth Triennial Meeting is to be held May 17-20, 1905.

THE programme is not yet completed, but will follow the general line of that published in the RECORDER of last December.

The following gentlemen and ladies have consented to make addresses or prepare papers:—

- Rev. Paul Bergen, D.D., of Wei-hsien.
- Rev. Ernest Box, of Shanghai.
- Miss J. Brown, of Foochow.
- Rev. Frederick Brown, F.R.G.S., of Tientsin.
- Mr. F. C. Cooper, of Shanghai.
- Rev. S. Couling, of Ching-chow-fu.
- Rev. Jno. Darroch, of Shanghai.
- Rev. Robt. F. Fitch, of Ningpo.
- Rev. Jas. Jackson, of Wuchang.
- Rev. H. H. Lowry, D.D., of Peking.
- Rev. W. A. P. Martin, D.D., LL.D.
- Rev. F. Ohlinger, of Shanghai.
- Rev. Gilbert Reid, D.D., of Shanghai.
- Rev. W. S. Sweet, of Hangchow.
- Prof. O. D. Wannamaker, M.A., of Canton.
- Miss M. C. White, of Soochow.

Bishop J. W. Bashford and Rev. Arthur H. Smith have consented to give lectures, and there is to be a lantern lecture by Rev. C. E. Darwent.

A very important and interesting feature will be the reports of a number of important committees, the chairmen of which are among China's most prominent educationists and most of whom will probably be on hand to take part in the discussions of the meeting. The following are expected to present reports :—

Dr. Y. J. Allen,	Miss E. Gary,
Prof. N. Gist Gee,	Rev. D. Willard Lyon,
Dr. C. W. Mateer,	Rev. F. E. Meigs,
Miss Marietta Melvin,	Dr. A. P. Parker,
Dr. F. L. Hawks Pott,	Dr. D. Z. Sheffield.

The Misses Richard have kindly consented to take charge of the music and will prepare a programme for the musical entertainment on Wednesday evening.

The Rev. C. E. Darwent has very kindly consented to act as Chairman of the Committee on Entertainment, and all who desire that arrangements be made for their entertainment are requested to send their names to Mr. Darwent.

The following lines of steamers will give ten per cent. off of the present missionary rates to all who attend the Triennial Meeting :—

The China Merchants' S. N. Co.
China Navigation Co.
Indo-China S. N. Co.

Executive Committee of the Educational Association.

THE Educational Association's Committee has had several meetings, at which the main topic for discussion has been the approaching Triennial Meeting.

Rev. W. N. Bitton, who has served for several years as Treasurer, has resigned on account of his absence on furlough, and Rev. H. L. W. Bevan has consented to act for him during the remainder of this triennium.

The following have been added to the roll of the Association since our last report :—

Miss Anna C. Woodhull, Miss Martha Wiley, Prof. Olin D. Wannamaker, Mr. E. J. Barnett, Miss Eleanor Black, Mr.

T. W. Chapman, Miss Codrington, Mrs. Arnold Foster, Rev. John Gowdy, Rev. Mark B. Grier, Miss Mary Harkness, Rev. D. T. Huntington, Rev. J. M. MacNaughton, Miss Ella Newton, Rev. A. T. Polhill, Mr. W. Sheldon Ridge, Rev. H. G. Romig, Rev. C. A. Salquist, Rev. Warren A. Seabury, Rev. H. Sjöblom, Rev. G. Purves Smith, and Miss Martha Wiley.

Medical Education in China.

AT the recent meeting of the China Medical Missionary Association the most prominent subject was that of education in China. In the north at Peking a Union Medical School on a large scale is being rapidly materialised, and in Shantung the American Presbyterians and English Baptists have commenced joint medical education and hope soon to have a centrally located school building. In the Yangtze Valley the London Mission at Hankow have a small but efficient school in full swing and are planning to greatly enlarge it. At Nanking there is a medical department in the Methodist university. In Shanghai, in connection with St. John's College, there has for years been a medical faculty, where the teaching is in English. In the south, at Canton, the medical school established so long ago by Dr. Kerr, has been reorganised and housed in a fine building, and there is also an excellent women's medical school.

From many quarters requests came to the meeting urging the formation of a committee to undertake the publication of medical text-books, all up-to-date, and using a uniform terminology. Such a committee was accordingly formed, composed of the following members: Drs. Butchart, Cousland, Davenport, Gillison, Lincoln, Mary Niles, Park, Swan, Venable, Wittenberg, and Neal (chairman).

The completion of lists of selected terms in all the branches of medical science by the Terminology Committee enabled the Association to take this great forward step. These lists have been worked out with enormous labour by the members of committee—busy medical men with their hands full of their regular work. The Association may justly congratulate itself on preparing for the Chinese a standard set of tested terms on so important a branch of science and may also flatter itself that it has *shown the Educational Association the way*. It was resolved to call upon the Educational Association to finish the work of stand-

ardising terms in physics and chemistry, so that there too chaos may give place to order.

It was also resolved that the Educational Association and the S. D. K. be urged to arrange for one standard syllabary of characters for use in transliteration, and to prepare in accordance with this syllabary a standard list of biographical and geographical names.

The Association appointed a new committee to carry on the work on Terminology. Its composition is now as follows:— Drs. Neal, Stuart, Ingram, McAll, and Cousland, Chairman.

Notes.

THE World's Student Christian Federation issued a call for the observance of a universal day of prayer for students. The day appointed was February 12th, but as this fell on the China New Year holidays, the General Committee of the Y. M. C. A. in China has issued a call for the observance of March 12th, and many are looking forward to a time of special blessing on that day.

There are said to be 1,753 Chinese students studying in Japan.

The Peking correspondent of *The Times* reports that in fifteen provincial capitals provincial colleges have been founded, while primary and secondary schools, mechanical schools, agricultural colleges, and police and military schools are springing up all over the empire. Many thousands of Chinese students are studying English, and a knowledge of Japanese is rapidly increasing.

Correspondence.

APROPOS THE UNION HYMNAL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One great advantage in an effort to unify the hymnology of Christian China would be found in the standard translations of English, German, French, Swedish, and Latin

hymn classics that thus would presumably be secured.

Of many of the best English hymns—and, doubtless, the same is true of those of other languages—there are now, possibly, ten different Chinese translations of unequal excellence. Would it not be a precious legacy to the church of the future to select the

most worthy of each one of these and enshrine it in a permanent collection for general use?

Is not this the more urgent in China, where so large a proportion of the hymns in current use are borrowed from a foreign tongue? Doubtless the day approaches when China's Christians will generally make their own hymns, and hymns of foreign origin will be proportionally few. Yet those hymns which treasure the highest and holiest experiences of the Western peoples during nigh two thousand years will ever serve to inspire and voice those of sister races also. And can we ever be too thankful that, for example, the hymn

O sacred Head, now wounded,
With grief and shame weighed down,

said to have been translated from Latin through German into English, has become, in this particular translation, a classic so widely used in English-speaking Christendom. The same may be said of the hymns, "Jesus, the very thought of thee," and, "O Jesus, King most wonderful," translations of the saintly Bernard's masterpieces that leave nothing to be desired.

While many might object to a hymnal which limited all worshipping assemblies in China to one selection of hymns, few would oppose the selection, by a representative committee, of one hundred standard, translated and original, hymns for use throughout the empire. These might be designated, in small type, as 同用或通用詩 in the various church hymnals, both in connection with the text and in the index. Each company of believers would be urged to become familiar with these. In union meetings they would man-

ifestly be a means of fellowship, as they would also be to visiting believers everywhere.

It would also greatly facilitate practical harmony in the use of such a standard collection of hymns, to have each hymn mated to a standard melody. For, what use in the great congregation would there be in identity of words if their music was unfamiliar?

Most cordially yours,

J. WALTER LOWRIE.

MR. HINDS AND WÊN-LI HYMNS.

To the Editor of

"THE CHINESE RECORDER."

MY DEAR SIR: The 'Correspondence' in your last (February) number seemed to me more than usually interesting.

Mr. Hinds has made his meaning clearer than T. C. seems to have found it in his previous letter; and, though I am not keenly interested in the production of a universal hymn book—in my humble opinion an unattainable ideal—for those who are so interested, his remarks have considerable weight.

When, however, he apparently treats Latin as, in Europe, analogous, or nearly analogous, to *Wên-lí* in China, he is, I think, misled by a fallacy. No doubt the simultaneous use of Latin and the national languages in mediæval Europe, and down to modern times, does present an analogy to the coexistence of *Wên-lí* with the mandarin and other colloquials, but it must not be pressed too far.

To many a widely read Englishman Latin words, with a few exceptions, mean as little as Egyptian hieroglyphics. But to the Chinaman who can read mandarin freely a large percent-

age of all the words presented to him in a *Wên-li* hymn are words of his mother tongue. The grammar is different, the lexicon is the same. Take, e.g., Psalm xxiii. 1. "The Lord is my shepherd I shall not want." *Dominus regit me et nihil mihi decrit.* To very many English readers who draw living comfort from the nine English words not one of the seven Latin words would convey any sense whatever.

The *Wên-li* version of this precious Psalm is perhaps more *wên* than it need be; yet of the ten words it employs, three are identical with the corresponding words of the mandarin version and five others are in common use in that colloquial, two only being distinctively *wên*, and one of these poetical.

Wên-li, 主爲牧兮吾是以無匱乏兮。

Kuan-hua, 主是我的牧者使我不至窮乏。

The hymns which, *I think*, T. C. had in view had none of the technical characteristics of Chinese poetry, such as the use of 兮 or the strict classical prosody, and were probably written, not for the delectation of the student, but with a view to communicate to our Chinese fellow-Christians, *intelligibly and rhythmically*, some of the spiritual helps and comforts

prized by the student. Some such hymns, whether by T. C. or another are, to my knowledge, sung and enjoyed by our Chinese brothers and sisters, including children.

Nevertheless I am in hearty sympathy with Mr. Hinds when he demands intelligibility as a requisite of a good hymn.

Another very interesting letter is signed 'Thomas Windsor;' and with all my regard and respect for my old friend Dr. Martin, I am wholly with Mr. Windsor, except in his remarks upon 耶穌教, where I cannot follow him.

Surely the contention of our forbears, whether Presbyterian or Anglican; German, Swiss, French, English, or Scottish, in the 16th and 17th centuries, was for a return to the fountain head, discarding mediæval *novelties*. The religion of Jesus Christ has, no doubt, for its "first and great commandment" one which was in a true sense a "new Commandment," as illuminated by His Incarnation and Sacrifice. But the great faith which is common to us all, whom Rome excommunicates, is the *primitive* one of the Apostles and their Master, and in my humble opinion can never rightly be designated 新教。

Yours very faithfully,
G. E. MOULE.

Our Book Table.

A Mandarin Romanised Dictionary of Chinese. By Rev. D. MacGillivray, M.A., B.D. Presbyterian Mission Press. \$8.00 to Missionaries.

This work, which is a development and outgrowth of the well known Stent, is now ready. It is impossible, however, now to review it; a notice will appear in our next issue.

Hand-book of Physiology. Dr. P. B. Cousland. 308 pages, 194 illustrations, 2 vols. Price \$1.00. Presbyterian Mission Press.

This valuable work, which forms the first of the Medical Missionary Association's projected series of text-books, is an abridged translation of Kirke's well-known Physiology (now

called Halliburton's hand-book of Physiology).

The beautifully-clear illustrations and copious headings in English and Chinese aid in

making this publication a very convenient text-book for medical students, and Dr. Cousland is to be congratulated on the excellent work he has accomplished.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented:—

S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D. D.

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Editorial Comment.

WE are glad to be able to give views showing the new buildings and the compounds of the American Board, Tungchow, near Peking. These may almost be said to be an outgrowth of Boxerism, as, unless the old buildings had been destroyed, such fine and suitably arranged buildings would not have been erected for many years to come. The residences, going from left to right, are occupied by Mr. Tewksbury, Dr. Goodrich, Dr. Ingram, Mr. Wilder, Mr. Galt, Dr. Sheffield, and the Ladies' Home. The Boxers little dreamed that they were preparing the way for such a plant as is here represented.

* * *

THE account given elsewhere of the second general meeting of the China Medical Missionary Association, will be read with interest by all missionaries and by medical missionaries especially. The endeavor to secure a uniform set of scientific terms, and to prepare a uniform series of text-books employing these terms, will, when accomplished, greatly facilitate matters. It is also proposed to push forward, where possible, medical schools in central locations, on a union basis, somewhat similar, perhaps, to the idea now being developed by the American Presbyterians and the English Baptists in Shantung

and other Missions in other places, with a view to economy in administration combined with efficiency in execution.

* * *

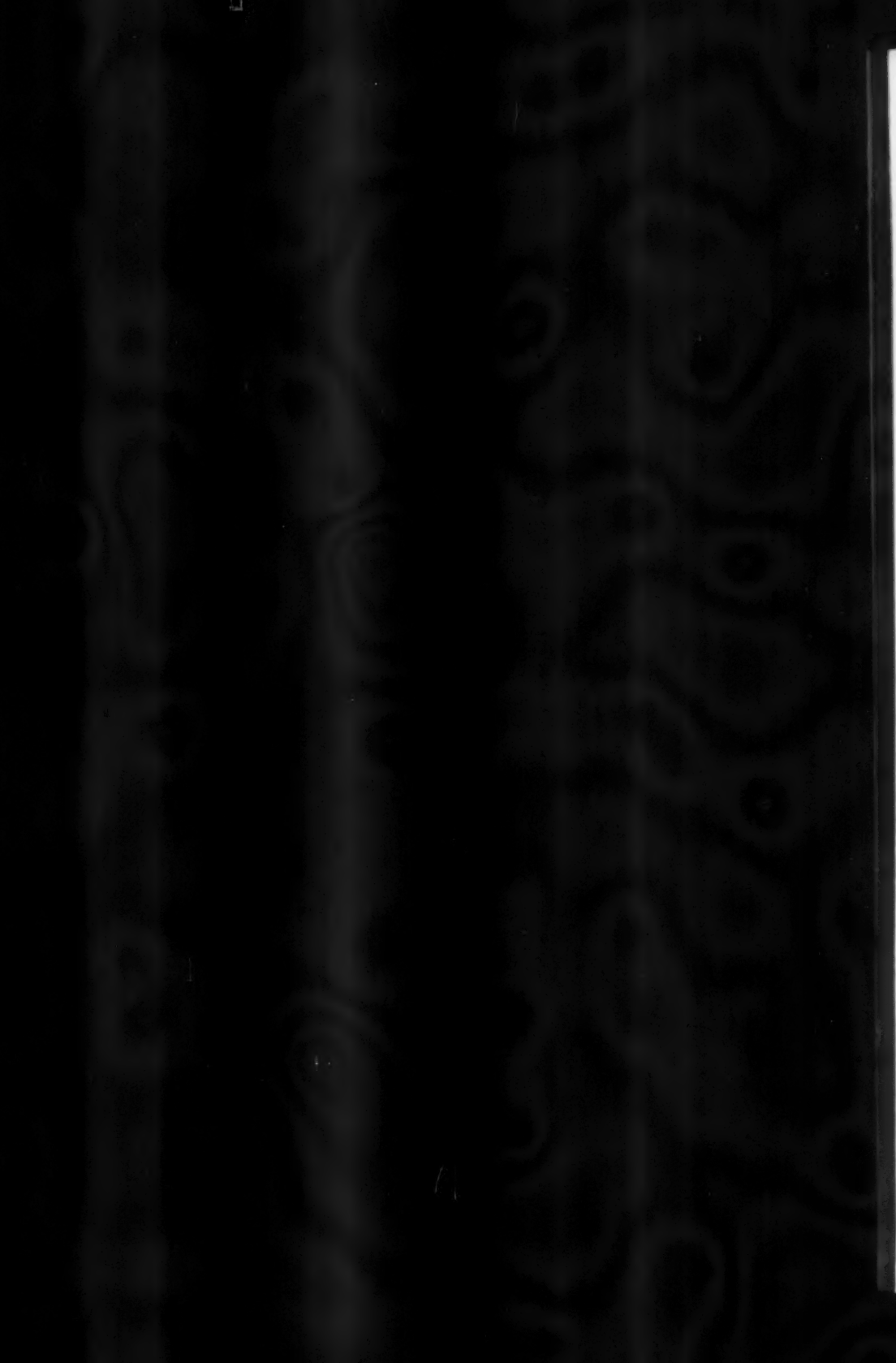
DURING its sessions the Medical Missionary Association passed the following important Resolution:—

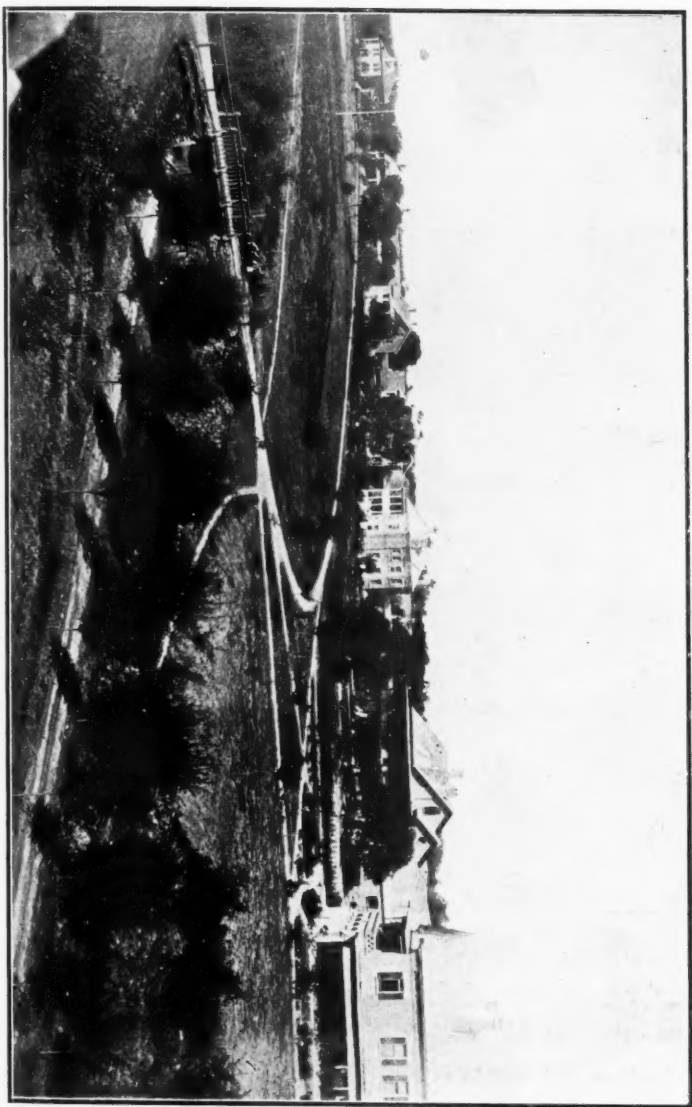
"In order that the newly-appointed medical missionary may be able to properly acquire the language and at the same time keep in touch with medical work, we recommend to our Boards that all new medical missionaries, when first sent out, be instructed, if practicable, to take up residence at some large medical station for at least *two* years for the study of the language before being sent to their station for work."

This resolution ought not only to be brought before the attention of the mission Boards at home, but should be noted by the mission committees and officials on whose recommendations the home Boards act.

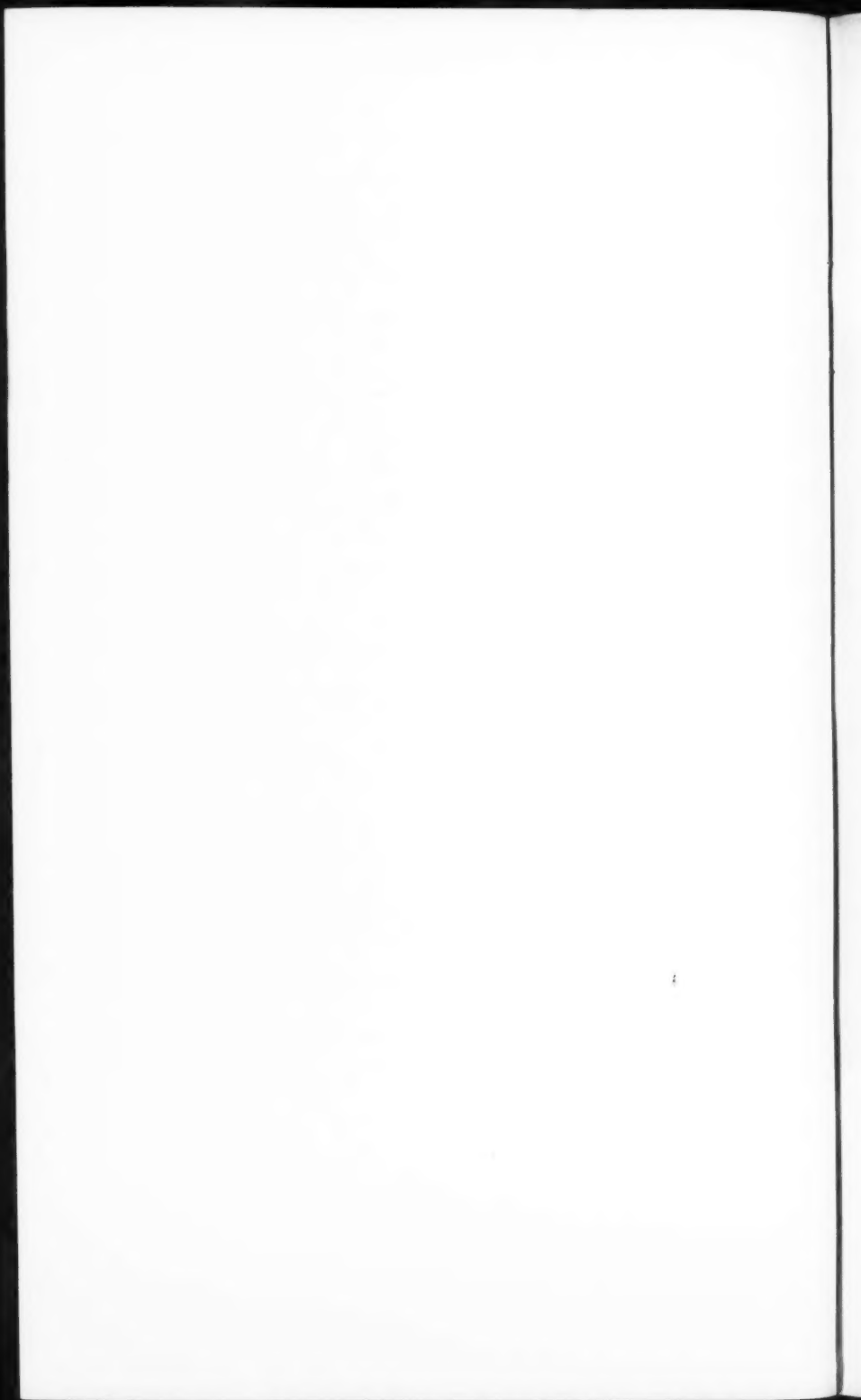
* * *

WE are pleased to see in the *Sin-wan-pao* of February 10th that a member of the Waiwupu has proposed the gradual restriction of the use and growth of opium, somewhat after the manner of the Japanese in Formosa, or the proposed regulations of the United States government for the Philippines. This is a stupendous and far-reaching task, if once undertaken, and we fear





AMERICAN BOARD COMPOUND, TUNG-CHOW, NEAR PEKING.



it will be some time yet before China is in a condition to carry out such a reform, but we are pleased to see the matter mooted by a member of that body.

* * *

IN this connection we are sorry to learn, on the authority of a sojourner in Formosa, that the Japanese, since the war with Russia, have relaxed considerably the restrictions against the use of, and traffic in, opium in that island, being instigated by the necessity for raising funds for carrying on the war. This is very much to be regretted, as we had hoped that Japan would continue as she had begun and afford an object lesson to the world as to the manner in which opium might be stamped out from a land which had long been accustomed to it.

We are pleased to learn, however, that the United States government has at length decided to deal with the question in the Philippines very much as Japan had proposed and as she began in Formosa. The report of Bishop Brent, of the American Episcopal Mission, and others, who were sent as special agents of the government to examine into the working of the Japanese laws and of the opium question in China, has induced the government to try and eradicate the evil from the Philippine Islands. We trust there will be no weakening in the carrying out of their plans, and that no shortsight-

ed policy will be permitted to prevail to thwart their good purposes.

* * *

THE plan proposed for the Philippines is as follows: The opium traffic to be made a government monopoly at once; at the end of three years the importation of opium to be absolutely prohibited, with the exception of what is needed as medicine; only confirmed users of the drug who are over twenty-one years old shall receive a smoker's license; an educational campaign against the use of opium to be started in the public schools; the habitual users of the drug to be treated free of charge in government hospitals; and Chinese found guilty of importing opium to be deported from the islands.

* * *

WE do not wish to seem to trench in the least upon the prerogatives of our much respected contemporary, the *Medical Missionary Journal*, but the following, telling how to fight malarial fever, taken from a report of Dr. W. G. Liston, of the Government Research Laboratory, Bombay Exhibition, is so simple and practical and to the point that we venture to give it, *pace* the Doctors. Malaria is so prevalent in China, or perhaps we should say the anophele mosquito is so universal and the hope of their being banished from the land is so remote, that, for the present, at least,

quinine is doubtless our strongest weapon. It is well to know just how to wield it:—

First we have the destruction of the cycle of the parasite in the blood of men by use of quinine. We must here remember we are endeavouring to poison the parasite, and for this end small doses of this drug are quite inadequate; we should aim at a continued saturation of the blood with the drug; and for this purpose a dose of not less than ten grains should be given of the quinine sulphate powder, undissolved by the mouth. The drug by this method will be slowly absorbed and keep the blood charged with the poison which is used to kill the parasites. The dose is with advantage repeated twice or thrice in a day. To those who are subject to repeated attacks of fever a ten-grain dose morning and evening once a week, or after special fatigue or exertion, will effectually ward off relapses.

* * *

THE missionaries of the American Baptist Missionary Union and the Southern Baptist Convention met in Conference at Shanghai from February 2nd to 6th inclusive. The Conference was well attended and a helpful spirit of fellowship and unanimity prevailed. Most of the twenty-eight centres of work occupied by the missionaries of these two Boards were represented. The work of these two Societies was much strengthened by the union which was crystallized by this Conference.

Plans were made by the Conference to bring about the

following important steps in progress. The Conference was most hearty in its decision that the interest and effort of the societies represented should concentrate on the China Baptist Publication Society and its press located at Canton. The practical interest of the members of the Conference was shown in its subscription of over \$1,000 towards the work of the Society and the recommendation that each of the Boards at home raise half of a sum of \$30,000 gold to be given to the Society. In addition it was recommended that certain men be set aside to prepare the literature needed by the growing work, who are to work in connection with the Publication Society. Forward steps were taken in connection with the efforts of the Central China Missions of these two Boards to unite on schools for higher education and special theological work. Already articles of union have been prepared and are under consideration at home. The Conference also voted to publish a paper in English for the consideration of matters connected with its work. In connection with the question of more general union it was decided that the Conference should have representatives at Peking, when further consideration is entered upon.

It was felt that the Conference marked a distinct advance of their work in China and plans were made to meet again in 1907.

Missionary News.

London Missionary Society.

Statistics of the Work in the Amoy Region in the Year 1904.

I. Foreign Missionaries.		1
Clerical Missionaries	...	5
Medical do. (one at home)	...	3
Wives of do. " " "	...	4
Lady do. " " "	...	5
Total...		17
II. Native Agents.		
Ordained Native Pastors	...	12
Evangelists and Preachers	...	73
School Teachers in Boys' Schools	...	55
Do. do. in Girls' do.	...	15
Biblewomen	...	12
Total...		167
III. Churches, Members, Children, Heavers, etc.		
Separate Church Organizations	56	101
Do. Out-stations	45	
Self-supporting Churches (entirely)	...	32
Self-supporting Churches (partially)	...	24
Church Members and Communicants	...	2,962
Baptized Children	...	1,430
Enquirers and Adherents	...	3,188
Additions to the Church Membership in 1904	...	383
Actual number of Baptisms (Adults)	...	301
Actual number of Baptisms (Children)	...	185
Deaths of Church Members in 1904	...	98
NET INCREASE during 1904	...	263
Scholars in Boys' Schools and Colleges	...	920
Scholars in Girls' Schools and Colleges	...	170
IV. Money collected by the Native Christians.		
For Pastors' and Preachers' Salaries	...	\$ 6,055.70
For Church Expenses and New Buildings	...	10 499.40
For Boys' and Girls' Schools	...	2,909.40
" Mission Hospitals	...	405.10
" the Native Missionary Work in Ting-chiu	...	760.40
		<u>\$20,630.00</u>

FRANK P. JOSELAND, *Sec'y.*

Second General Meeting of the China Medical Missionary Association.

The second general meeting of the China Medical Missionary Association, which was held in St. Luke's Hospital, Shanghai,

February 6-8, was a very pleasant, profitable and harmonious one. Over forty medical missionaries were in attendance, which was considered quite satisfactory, considering the great difficulty with which doctors leave their work at any time, and in view of the fact that mid-winter is an unsuitable time for travelling in the north, and there was consequently no representation from Peking.

It was greatly regretted that the President, Dr. Christie, was unable to leave his work among the harassed people of Moukden, and that Dr. Swan, of Canton, the Vice-President, had been unexpectedly hindered from coming, at the last moment. Fortunately Dr. Neal, of Chi-nan-fu, the former President, was present, and he was unanimously chosen Chairman; a happy choice, for it was felt by all that much of the success of the meeting was due to the genial, kindly and business-like guidance of the Chairman.

A large number of papers were presented, most of them dealing with technical subjects. The lively discussions following the papers showed them to be timely and of great interest.

Committees of fifteen years standing made their reports, and it came as a shock when the names of those on these committees were read, to note how many of the active workers of fifteen years ago had finished their labours here. In many cases only one or two of a large committee were left. Among these old committee reports, that on Terminology took a prominent place. Though the personnel of

the committee has changed, work has gone steadily on and Lists of Terms in medical subjects have been issued from time to time. The committee reported that lists in the two remaining subjects were now ready for the printers and would very shortly be distributed, and urged that every member of the Association help the committee by criticisms of the various lists circulated, so that the Standard Dictionary of Medical Terms, which it is hoped will be the outcome of their work, may be as complete and perfect as possible. In the issuing of these lists it was felt that a great step had been taken towards uniformity.

Perhaps the most far reaching action of the Association was in forming a Publishing Committee for the purpose of issuing a series of medical text-books up-to-date and using the new Terminology of the Association. Every medical student in China, to say nothing of the doctors engaged in their training, will hail such a uniform series with joy and relief. This work was taken up enthusiastically by the Association and a subscription paper was started on the spot, the doctors present subscribing liberally. It is fully expected that the appeal for funds for this purpose will meet with a hearty response. We understand that arrangements were at once made for taking over a new book on Physiology, just issuing from the press, and that one or two other books are about to be accepted, so that a good start has been made.

Two popular meetings were held in the evening, addressed by Rev. D. E. Hoste and Bishop Graves, which were largely attended and greatly appreciated.

The formal adjournment was on Wednesday afternoon, but one

of the pleasantest features followed—a reception given by Dr. and Mrs. Boone at their home on Wednesday evening. This was thoroughly enjoyed by all and was a delightful and fitting close to a meeting, successful in every way. Dr. Boone was untiring in his efforts in arranging for, and carrying out, this meeting of the Association and richly merited the hearty vote of thanks accorded him.

It is proposed to hold another general meeting in 1907 and triennially thereafter.

News from Honan.

We are glad to be able to give the following extracts from an interesting letter from Misses Leggat and Talbot, of the China Inland Mission at Ch'en-cheo.

DEAR FRIENDS: After an absence of four months from our station through sickness, we returned to find the work being carried on in all its branches by our native helpers, paid and voluntary.

Our hall has long been overcrowded at the Sunday services, and last month we increased the accommodation by taking in an adjoining room capable of seating fifty extra people. The expense of alteration has entirely been met by the church and congregation, and we hope at no distant date to still further enlarge.

During the year the collections have amounted to sixty-five thousand seven hundred and seven cash, an increase of 14,441 cash more than last year.

On December 19th, four new members were admitted by baptism into church fellowship, making a total of ten during the year, four men and six women.

The Christian Endeavor Society has been doing good work for the church in visiting the sick, looking after absentees, preaching in the villages, and in the instruction of the young. The attendance at the weekly prayer-meeting averages between sixty and seventy.

Quite a few young men have recently been brought in by our active male members. We have just now been interrupted in the writing of this letter by the sad case of a soul in despair, brought to us by our C. E. president.

The man, Mr. U, was formerly an inquirer, and knows his Bible well, but opium smoking and drink were sins that he would not abandon, but now his conscience has been quickened through the influence of his two sons, who attend the meetings. When asked to repeat after us a prayer to Jesus for help, with a wild look in his eyes he said: "Buddha will not permit me to pray; he tells me he wants my soul to-day. Oh! it is useless to pray," "useless! useless!" he repeated. After exhorting and praying with him for about two hours, suddenly, making a desperate effort as if breaking free from an invisible bond, he fell on his knees and prayed; then later he read the verse in Rom. x. 9, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God raised him from the dead, thou shalt be saved," repeating over again and again the last clause, "Thou shalt be saved", as if a new light were breaking on his soul. Pray for his salvation please.

The work of preaching to the heathen has been faithfully carried on by our Chinese brothers and sisters in the Lord. That of the voluntary workers has not

been tabulated, but the number of persons who heard the Gospel from our paid native helpers throughout the year, amounts to thirty-nine thousand souls, and considerable interest has been manifested at different places throughout the district.

One of our members has offered to pay the rent of a house at Lui-lin, twenty-five *li* to the north-west of Ch'en-cheo, where an opening has been gained.

We were thankful that the Lord enabled us to return to our station in time for Christmas, which is becoming increasingly popular, and great care has to be exercised not to allow strangers to come in, as the hall accommodation is taxed to its utmost. The C. E. young men undertook the responsibility of church decorations and made out a list of games. The natives had subscribed to provide eatables for the children and also prepared a cake, especially baked for us, fearing the native production might prove indigestible. They presented us with a C. E. silver badge and many other presents. It was their "welcome home" to us.

The "tree" was, as usual, the centre of attraction. It was a pleasure to see how completely the toils and worries of everyday life were laid aside and forgotten for the time by the grown up people, who entered as heartily into all the fun as their juniors. We wished that all the kind friends who had contributed to our happiness could have been with us. There were young boys who had walked forty *li* from our out-stations to be with us, and as they had never before seen such a sight, the day afforded them a rare pleasure.

Finally, as the shades of evening gathered round us, the part-

ing words had to be spoken, and then our large company of about one hundred and forty persons dispersed to their homes, to retail to attentive hearers the wonders they had seen and to exhibit to admiring eyes the gifts which had come from a far country.

When this reaches you, the second Chinese moon will be

upon us, and we will be glad of your prayers that we may be strengthened to preach to the thousands of people who will be thronging to the "Tai Ho Ling" idolatrons festival.

With Christian love to you all.
Affectionately yours in Christ,

B. LEGGAT.

F. E. TALBOT.

Missionary Journal.

BIRTHS.

At Ashi-ho, Manchuria, December 30th, the wife of E. McKILLOP YOUNG, M.B., Ch. B., U. F. C. M., of a daughter (Marian).

At Nanking, January 12th, the wife of Rev. W. J. DRUMMOND, A. P. M., of a daughter (Frances Christene).

At Sin-chang, January 16th, the wife of Rev. P. F. PRICE, A. P. M., of a son.

At Fa-ku-men, Manchuria, January 29th, the wife of Rev. F. W. S. O'NEILL, I. P. Ch. M., of a son.

At Ichang, February 3rd, the wife of Dr. GEO. F. STOOKE, C. S. M., of a son (John Graham).

At Tai-chow, Chekiang, February 5th, the wife of the Rev. EDWARD THOMPSON, C. M. S., of a son.

DEATHS.

At Shanghai, January 2nd, Miss FLORENCE E. PAGE, of the Missionary Home, from small-pox.

At Chang-teh, January 18th, Rev. ASA B. VAN CAMP, Holiness Movement, Ch. of Canada, from confluent small-pox.

At Ngan-king, February 4th, Dr. A. L. SHAPLEIGH, C. I. M., from small-pox.

ARRIVALS.

AT SHANGHAI:—

January 28th, Rev. W. M. CAMERON, Rev. W. B. NANCE and family, M. E. S.; Mrs. M. S. MCCORMICK, S. P. M. (all ret.); and Dr. and Mrs. R. T. SHIELDS, for S. P. M.

February 2nd, Rev. G. A. CLAYTON, wife and child, W. M. S. (ret.)

February 5th, Rev. and Mrs. LACY L. LITTLE, S. P. M. (ret.); Rev. F. E. FIELD, for A. P. M.; Wei-hsien; Rev. W. H. GLEYSTERN, for A. P. M.,

Peking; Rev. W. L. BEARD, wife and four children (ret.), Rev. and Mrs. L. E. McLACHLIN, Y. M. C. A., Foochow; Rev. A. Y. NAPIER, for S. B. C., Cheng-chow; Mr. E. W. PROVENCE, for S. B. C., Canton.

February 19th, Dr. G. A. HUNTLEY, wife and children, A. B. M. U., Han-yang (ret.); Mr. J. F. BROUMTON (ret.), Mr. RICHARD WILLIAMS (ret.), Dr. A. P. LAYCOCK, Mr. H. W. THOMASSON, Mr. RICHARD ANDERSON, from England, all C. I. M.

February 23rd, Rev. G. F. MOSHER and family, Wusih, and Bishop L. H. ROOTS and family, Hankow, (ret.), Am. Prot. E. Mission.

February—, Dr. A. F. COLE, C. M. S., Ningpo; Miss HARKNESS, C. M. S.

DEPARTURES.

FROM SHANGHAI:—

January 28th, Miss M. M. MELVILLE, Mr. D. A. G. HARDING, Mr. A. H. E. WIESE, C. I. M., for England.

February 10th, Rev. W. N. BITTON and family, L. M. S., for England.

February 20th, Mr. and Mrs. J. A. STOOKE, Mrs. E. O. WILLIAMS and two children, Mr. M. BEAUCHAMP, Mrs. CAMERON, Miss C. LANDMARK, C. I. M., for England.

February 21st, Dr. GEO. T. LEEDS, wife and two children, A. B. M. U., Burmah, to U. S.

MARRIAGES.

AT SHANGHAI:—

February 17th, Mr. CARL F. BLOM, C. I. M., Honan, and Miss ETHEL LLOYD USHER, of Shanghai.

AT HANGCHOW:—

February 21st, Rev. H. MAXCY SMITH, S. P. M., Sin-chang, and Miss MARGARET JONES A. P. M., Hangchow.

